

The **EXPOSITOR** **AND** *The* **HOMILETIC REVIEW**



Pacific School of
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Number 12

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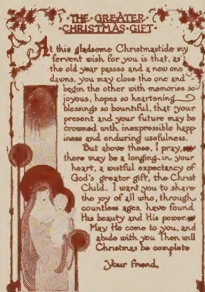


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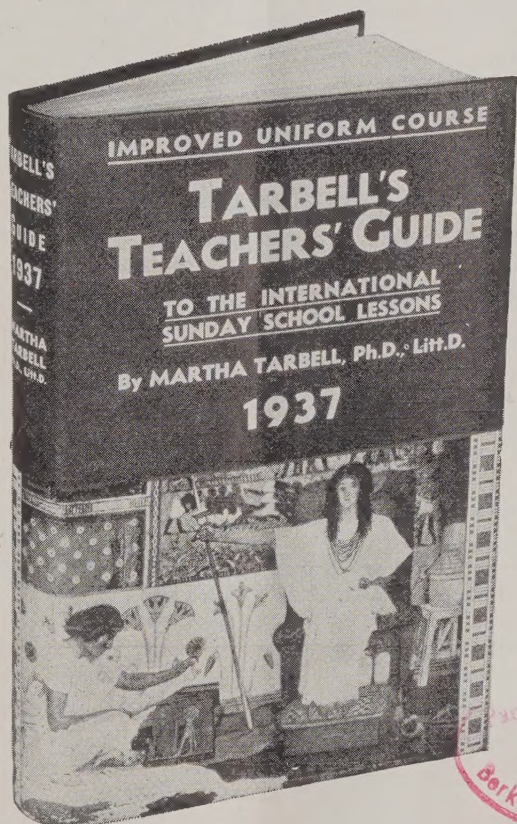
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January, 1936, through December, 1936

The EXPOSITOR and HOMILETIC REVIEW

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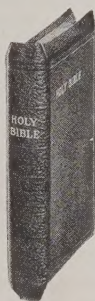
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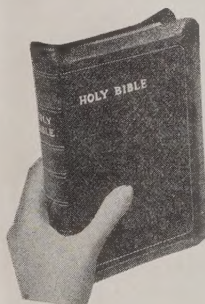
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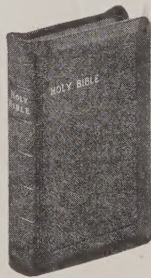
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The EXPOSITOR and HOMILETIC REVIEW

The Minister's Journal of Parish Methods



THE GREAT MIRACLE

• C. IRVING BENSON

HOWEVER many Christmases we have known, we never tire of the Christmas story. It has in it all the elements of wonder—the heavens opening, and the splendor of the wise men. But for all that, it is the simplest, the most homely, and the most natural story of all the great stories that enrich the memory of the world. Not even in a cottage was the Lord Christ born, but in a stable. The story begins with the refusal of an innkeeper to find room for a poor woman in a desperate plight. Then she was offered a cave, good enough for peasants, for a village carpenter and his young wife. The ox and the ass were there. The story centres round the child in the manger. The weather-beaten shepherds came from the fields to see Him. To that plain, poorly plished cave, came the great Magi, who had followed the star, and over it the star rests.

The Day We Celebrate

WHY do we keep Christmas. Because the Christ whose birth we celebrate, gave us God. That is the core of our joy. He has brought to us the meaning of life, and the true means of living. He has given us the assurance that life means something, and that it means well.

All great minds have pondered the mystery of existence. It has teased them through the centuries. They have seen its littleness and appalling brevity; "as a sparrow that flies through the open door, flashing for a moment in the light, and passes out again into the night, from darkness to darkness, so is life." They have seen the unreality, "a walking

If only the mood of Christmas could be maintained and secured the kingdom of God would have actually come. For one day at least, the great miracle happens throughout the world. Man loves his brother man. The thing which has been preached for two thousand years comes to pass. Why cannot it go on? Every day could be a Christmas Day if we would have it so.

shadow, a tale told of its pathos, of "sweetest songs that tell of saddest thought." Aristophanes, Moliere, and a host of others have detected the comic. No reflective mind has failed to see in all the tragic. Herodotus tells of a Thracian tribe whose custom was to wail over the birth of a child, and to bury the dead with festive joy, as being released from troubles.

Christ saw the littleness and the meanness, but He knew that life has majestic meanings, that we come from God and go to God. That is the only adequate explanation of man's hopes and dreams, the only satisfactory key to his conscience, his infinite idealism, his restless discontent. Christ has made life worth living, and we have cause to be glad.

Cradle and Cross

WE do not make enough of Christmas. Professor Knight has preserved in his *Peripatetica Colloquia* a golden word from the conversation of Rabbi Duncan, who was no Rabbi at all, but Professor of Hebrew in Edinburgh. "We make far too little of the Incarnation," said he, "The Fathers knew much more of the incarnate God. Some of them were oftener at Bethlehem than at Calvary; they had too little of Calvary, but they knew Bethlehem well. They took up the Holy Babe in their arms; they loved Immanuel, God with us. We are not too often at the cross, but we are too seldom at the cradle; and we know too little of the Word made flesh, of the Holy Child Jesus."

It is by the cradle we are saved no less than by the Cross. What pity, then, that the great

truth of the Incarnation is so little thought of, so little preached save at this solitary season?

A Slum Child's Doll

THE Christmas festival makes us feel how entirely simple and how entirely human the everlasting Gospel is. To those who have eyes to see, every Christmas tree, with its fairy lights and its toys, is a holy sacrament and every slum child clutching a doll is touching the hem of the garment of God.

Christmas is too important to be kept for only a handful of days in the year. George Wither sings in his carol:

For Christmas comes but once a year,
And then they shall be merry.

Isn't that the tragedy of it all—an annual event instead of a daily celebration? I recall the catastrophe which happened to an old negro in America. He was taking home a bottle containing a certain liquid refreshment. It fell, and smashed to bits. "There!" the darkie was heard to cry, as he surveyed the ruins of the bottle, and bemoaned his shattered dreams. "Chrismus is done come and gawn!" There is something very pathetic about that humorous story. All too often the spirit of Christmas is lost as easily as the spirit in the bottle. The negro came to grief before Christmas, we crash very soon after.

If only the mood of Christmas could be maintained and secured, the Kingdom of God would have actually come. For one day at least, the great miracle happens throughout the world. Man loves his brother man. The thing which we have been preaching for two thousand years comes to pass. Bad tempered people find it hard to lose their tempers on Christmas Day. The most hardened curmudgeon softens. The whole charm of Dickens' "Christmas Carol" lies in the fact that it embodies the Christmas spirit. It shows that spirit at work. Everyone gives way to it. Even old Scrooge, "squeezing, wrenching, grasping, scraping, clutching, covetous old sinner, as hard and as sharp as flint," as Dickens portrays him to be is converted by the spirit of Christmas, and becomes a little child himself. During the War Germans and Allies exchanged gifts on Christmas Day, and had to be driven back reluctantly to resume the killing business. If that spirit could have been prolonged, the War would have been over.

When we think of it, there is not a home that is not different, every sensitive child in the civilized world feels that there is a new spirit in the air. We grow more loving, more considerate more ready to forgive, less ready to quarrel, less ready to stand on our dignity, less ready to take offence.

Why cannot it go on? Every day could be Christmas Day if we would have it so. I have

a lingering memory of the outline of a story about a woman who once lost Christmas out of her year. Just before the day, misery and disgrace and, at last, crime came into her family. She carried the load for a while, and then fell under it, sick unto death. The blessed day dawned and passed, but she was unconscious. When she came to herself the people of the town had almost forgotten that there ever had been a Christmas. But the day had always counted for a great deal to her. She was the village postmistress. One day she had a new idea. "Why not pretend that this is Christmas Day, and keep it, though nobody but God and me will know?" She opened her shutter, and as she gave out the letters had a cheery word for every one of the callers. They all went away laughing and surprised, but strangely uplifted. When the business was over she bethought herself of gifts, and baking some of her famous cakes, she carried them to folks so poor that they never had any cakes.

The little gifts held out for a long time, as she carried them from house to house, her face growing kinder as she went, and her voice softer. It seemed to her that never before had there been so many sick, unhappy folk in the town. Surely it was right to make them glad that He had come among us—even if it were not Christmas Day.

How tired she was with her day's work, but how happy! She thanked Him when she knelt down at night that He had put it into her heart to keep His day in this secret way. She did not sleep, for she began thinking of other poor neighbors to whom she might have given some little Christmas comfort or pleasure.

Then another thought came to her "Why not make them happier now that He has come, tomorrow as well as today?" The thought quite gave her a shock of delight.

So it was arranged, and so she made a Christmas out of every day in that year for her poor neighbors. When she had no more for them, she threw herself into their lives; she nursed them when they were sick, cried with them when they suffered, and laughed with them when they were happy. Thus she kept perpetual Christmas, thus she kept herself happy, and thus she made happiness wherever she went—every day of the year.

And that is a vision of what might be if only we were converted to the real meaning and mission of Christmas.

Can We Believe?

OUR task and our opportunity is to merge Christmas into all the days. But so many of us do not really believe that life would work if we always lived in the spirit of Christmas. We think we should be taken advantage of. Somehow or other we must get it into our

minds that kindness, love, tenderness, sympathy, brotherliness, are the real values in life. We must bow our stubborn pride down to the level of the manger and worship God Who there revealed the royalty of love. We must get His sense of the value of love.

Christmas must come! Men are everywhere dimly aware that a deeper, more vivid sense of God—nay, experience of God—is the profoundest need of our age. And Christmas is that! Once we see that Christmas is no legend,

but a revelation of God in the life of man, it becomes revolutionary, and we know it will come when we are worthy and ready to receive it.

Christmas is a prophetic day, looking not so much backward as forward. The world will fill up with men of goodwill who keep step to its music and live by its law—men who know that man was made for love, because God is love, and that love and joy will blend in the final note of the great world-song.



CHRISTMAS IN SONG AND STORY

• CHARLES F. BANNING

ORGAN PRELUDE

ANTIPHONY, by the Minister and the Choir.

The choir sings its response except the last item which is recited.

MINISTER:

Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of Glory shall come in.

CHOIR:

Joy to the world, the Lord is come:
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.

MINISTER:

Sing unto the Lord a new song:
Sing unto the Lord, all the earth . . .
Declare his glory among the nations,
His marvelous works among all the peoples.

CHOIR:

Joy to the earth! the Saviour reigns;
Let men their songs employ
While fields and floods, rocks, hills and plains
Repeat the sounding joy.

MINISTER:

Oh that men would praise the Lord for
his loving kindness
And his wonderful works to the children
of men!

CHOIR:

No more let sin and sorrow grow,
Nor thorns infest the ground;
He comes to make His blessings flow
Far as the curse is found.

MINISTER:

Let the people praise thee, O God;
Let all the people praise thee.

Oh let the nations be glad and sing for
joy;

For thou wilt judge the people with
equity,

And govern the nations upon the earth.

CHOIR:

He rules the world with truth and grace,
And makes the nations prove
The glories of His Righteousness,
And wonders of His love.

MINISTER:

And it came to pass in those days there
went out a decree from Caesar
Augustus that all the world should
be taxed.

(And this taxing was first made when
Cyrenius was Governor of Syria.)

And all went to be taxed, every one into
his own city.

And Joseph also went up from Galilee, out
of the City of Nazareth, into Judea,
unto the city of David, which is
called Bethlehem; (because he was
of the house and lineage of David;)
to be taxed with Mary his espoused
wife, being great with child.

CHOIR:

"O Little Town of Bethlehem."

MINISTER:

And so it was, that while they were there,
the days were accomplished that she
should be delivered.

And she brought forth her first born son,
and wrapped him in swaddling
clothes, and laid him in a manger;
because there was no room for them
in the inn.

CHOIR:

"Lo, How a Rose E'er Blooming," (17th
Century) Praetorius.

MINISTER:

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the Highest, and on earth peace, good will toward men.

CONGREGATION:

"Hark! the Herald Angels Sing."

MINISTER:

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary; and Joseph, and the babe lying in a manger.

And when they had seen it, they made known abroad the saying which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

CHOIR:

"Shepherd's Now Go We." (*Austrian Carol.*)

MINISTER:

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East of Jerusalem,

Saying, where is he that is born King of the Jews?

For we have seen his star in the East and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, in Bethlehem of Judea: for thus is it written by the prophet.

And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child: and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed: and, lo, the star, which they saw in the East, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented him gifts: gold, and frankincense, and myrrh.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

SOLO:

"March of the Kings." *Provence Carol.*

MINISTER:

I know not how that Bethlehem's Babe
Could in the God-head be;
I only know the Manger Child
Has brought God's life to me.

I know not how that Calvary's cross
A world from sin could free:
I only know its matchless love
Has brought God's love to me.

I know not how that Joseph's tomb
Could solve death's mystery:
I only know a living Christ,
Our immortality.

CHOIR:

"Oh, Come to My Heart Lord Jesus."

MINISTER:

The actual observance of a special day for Christmas was rather slow in materializing. Early Christianity was a present struggle and a forward look.
(Continued on page 584)

POST-CHRISTMAS THOUGHTS

• E. J. SALESKA

THE world was old and very weary. Rome, with mighty power and crushing weight, had carried the eagles of her legions to the ends of the then known earth. Stern Roman discipline was established wherever her armies had conquered. New ways were introduced, new laws established, and Roman civilization took the place of what had been.

Conquered nations groaned under the weight of Roman rule and taxation. Millions were thus held in brutal slavery.

The gods of conquered peoples lost their places. They were displaced by the gods of Imperial Rome. True, a Pax Romana was spreading over the world, but it was a peace of death. The world thus groped in darkness both physical and spiritual under this iron heel of tyranny. In Israel there was indeed weeping and gnashing of teeth.

Yet here and there, in spite of this oppression, among the conquered tribes there were little bands who kept alive their faith in the true God of heaven and earth. They looked to Him to send a true Prince of Peace, as foretold by the prophets, either to remove this yoke of Rome or to make the bearing thereof lighter.

Among these faithful ones in Israel a little babe was born, cradled in a manger in the obscure town of Bethlehem. A little band of shepherds, tending sheep near this same village, keeping warm their faith in Israel's God, saw the heavens filled with radiant glory and heard true peace on earth proclaimed to man.

Filled with wonder and amazement, these poor men made their way to that lowly stable to find in Him who lay cradled on the hay their long-awaited Saviour.

Wise men hastening from the East, led by a star, sought this same long-propheesied Deliverer. They came to worship at his manger-bed and pour out gifts of love at His feet in joyful thankfulness.

Two short years later found Mary and Joseph fleeing to Egypt to save the life of this most precious Child, while Bethlehem's mothers lifted up their voices in grief-stricken wailing over their innocent babes slain by Herod's brutal cohorts.

Nazareth, a far-off village in Lower Galilee, saw the boyhood of the Blessed One. He grew

to manhood there. From there began His earthly ministry.

A scene on Jordan's banks next greets our eyes. This Lamb of God is proclaimed by His own herald as the One, not come to lift the yoke of Rome from off the race, but come to take man's yoke of sin upon Himself.

Three years we follow in His wake to hear His words of wisdom, power and love; to see those deeds, unmatched, proving Him to be the very Son of God.

But worldly rulers see their power coming to end and turn in bitter hatred against this Lamb who comes to seek and save that which was lost in sin.

To Golgotha! We see Him one spring morning bound and bleeding, staggering now amid the howling mob, dragging His Cross with Him—to Calvary's hill. Nature hides its face in awe and fear. Darkness is round about the place, the thunder rolls. The Son of God, the Prince of Peace, here ends His earthly life—for US, ALL MEN, upon the cross, between two thieves.

My friend, mark well that word again, "FOR US"—"ALL MEN."

Not all! Yet once again that radiant Light from heaven appeared on earth. The little band of true disciples met that Crucified and Risen One as He, the Master of life and death, strode once again on earth. Faith leaped and burned, and that first angel song of Bethlehem rang true. True peace had come to reign again upon the earth.

Times change. The pomp and power of Rome have long since vanished. The name of Christ still lives, unchanged; for God was in Christ and reconciled the world unto Himself.

Once again a tired, weary, aged world has turned from its cares and worries, its sin and selfishness, its strife and bitterness, its hatred and enmity, its striving and struggling, its clash and clamor of class and creed, to celebrate the natal day of that great King of Kings with feasting and rejoicing.

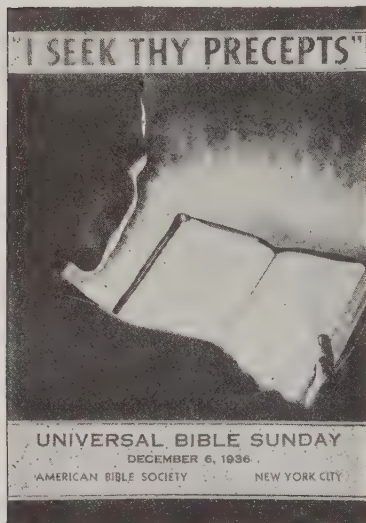
But, alas, how few indeed are those who ponder long events which follow in His life and in true faith make all His deeds their own! Too soon forgotten in the new year is that Babe of Bethlehem who came to save mankind and by His death redeem the world from sin.



THE BIBLE IN A TIME OF CONFUSION

- PAUL B. KERN, Bishop of the Methodist Episcopal Church, South

[Extracts from Dr. Kern's Message as presented by The American Bible Society, for use on Universal Bible Sunday, December 6.]



THE BIBLE is the most astounding book ever written. The languages in which it originally appeared have long since joined the ranks of the dead, but the words of this ancient book have been reincarnated in the living speech of every continent on earth.

Man must be forever trying his spirit against the spirit of the world. Calamity smites him; confusion overtakes him; fortune smiles and then suddenly frowns upon him. Out of all this welter of conflicting emotions he cries for a sure word of direction, a solace to his wounded spirit, a light amid his sourrounding darkness. These he must have or perish. With grateful heart he finds them unerringly in the Bible. It speaks his language; it "finds" him where he is, and points him to the place to which he wishes to go. It thus is born anew as the vivid and satisfying answer to the need of every generation. As long as men desire Reality and seek for God, they will turn wistfully the pages of this immortal epic of the soul.

To any modern man who frankly and honestly looks me in the eye and asks me this straight question, "Why do you read the Bible?" my answer is not only my own experience, but the deep testimony of millions of men and women around the world.

"Thy Word have I hid in mine heart"

I read my Bible because within its pages I find power for the ordering of my inner life.

The complications of modern living constitute a problem which strains the nerves, tires the spirit, and cramps the soul. The abundant life which Jesus came to bring is still only the merest shadow of reality to many of God's children whom the modern world has furnished with only "a crust of bread and a corner to weep in."

God has created silence, in order that the souls of men as well as their bodies might rest. Too often we have been scornful of this need of pause and relaxation amid the "stir unprofitable." The modern man misses life's deepest springs of refreshing, because he does not dwell apart and contemplate in mystic silence the eternal beauty of the world and the loving goodness of the Father that created it. If, by some magic power, we could hush the feverish drive of our speeded-up world, we should come nearer to that harmonious adjustment with life which brings its own reward in time and in eternity.

Another of the disordered tempers which affect our modern world is the spirit of fear. Man trembles in the presence of nature that demolishes his home and strikes dead his companion; he peers into the future with cold and shivering apprehension; he trembles over his ability to grapple with the blows of a fate which he can neither understand nor placate. He was not intended to dwell in a chamber of horrors. The universe was meant to be kindly and not cruel, gracious and sheltering, and not devastating and destructive. Man lives in a house haunted with apprehensions and dark with forebodings.

Not a few of our modern observers have commented upon the lapse, in contemporary life, of a sense of sin. Although our modern world is infinitely more complex, and sin is no longer simply personal and individual but also social and communal, it still lays hold upon the human conscience and drives men to seek release from "whatever gods may be." In Jesus Christ there has come a mediator between the guilty soul and the forgiving Father, and, like a fresh stream of redeeming grace, there comes the cleansing power of a God whose "goodness leads us to repentance;" for this whole question of forgiveness lies basically underneath men's happiness. Unless through some process of spiritual rehabilitation we can mend the

broken structure of our own inner lives and find peace and forgiveness in the everlasting mercy of a God whose love will never let us go, we are of all creatures most miserable.

"It is my meditation"

I read my Bible because it offers a way of escape from these inner perils which threaten our modern life.

We have foolishly thought that we could live by bread alone without the sustenance of "every word that proceedeth out of the mouth of God." We can with great difficulty find amid its processes even the slightest chance for relaxation and spiritual upbuilding.

Three pictures come to my mind. One is of a modern business man in the serenity of whose spirit I have often rejoiced. On his desk a copy of the New Testament. As a regular part of his day, he schedules fifteen minutes of quiet and uninterrupted communion with God through the pages of his written Word. He is strengthening himself for the strain of the hours that lie ahead, and drinking deeply of springs that are open to those who will lower their cups into the cool waters.

Another picture. The manager of a large laundry company employs many humble men and women working for their daily bread. The regular opening hour for the day's work is fixed; but, on the company's time, each morning the operatives assemble for fifteen minutes of devotional reading of the Word of God and prayer and a bit of spiritual counseling. This man believes not only that he may be helping to make the world Christian within the sphere in which he lives and works, but also that he gets a measure of cooperation, of conscientiousness in work and in total output, which makes his application of spiritual fellowship with his employees not only a chance to testify for his Lord, but also to create conditions under which the best work is made possible. Spiritual attitudes are economic factors too often overlooked.

A third picture. A mother surrounded by household duties, interminable and ever exacting, has chosen her stated time at which she will be still and in her listening heart hear God. With her open Bible upon her lap, she moves out of the petty exactions of her household duties into the large place where God sets her feet upon a rock and opens windows into heaven, and whispers inaudible words of comfort and strength. Not only does the tired body rest for a moment, but the frayed spirit is mended, and the soul gathers poise for the hours of responsibility and strain which lie ahead.

"The entrance of thy words giveth light"

I read my Bible because in its pages are found the secrets by which men walk the pathways of light and hope and freedom.

When the psalmist of old constantly urged upon men to rejoice in the Lord and bless his holy name, he was thinking of what God had done for his own life and would do for all those who trust him. It was the Lord who had redeemed his life from destruction; it was the Lord who had crowned him with loving-kindness and tender mercies; it was the Lord who had satisfied his desire with good things; it was the Lord who had renewed his youth like the eagle. And so everything within him rises up to praise the Lord and to sing unto him as long as life shall last.

Our own age has produced many philosophies of life, and they clamor for the attention and loyalty of mankind. Humanism, materialism, communism, nationalism, fascism, nazism, and so on and on—but all of them fail, in that they build out of the perishable instincts of men and not on the eternal foundations of God. There is a way revealed in the Bible that leads over a hill by a cross. For centuries men have walked that pathway and have heard in the soiled chambers of their heart a cleansing word—"Go, and sin no more." They have risen from penitential knees to face life afresh in the power of a forgiving love that washes away their sins and grants to them the witness of sonship in their own redeemed hearts. If the Bible brought men no other gift save the map of the road that leads to the Lamb of God that taketh away the sin of the world, it would be still the one indispensable book on humanity's bookshelf.

"Of how much more value is a man?"

I read my Bible because it assures me that man is supremely dear to God.

The tendency to belittle human personality in an increasingly mechanized world is another of the central problems of our time. Any theory of progress based upon the disparagement of human personality is simply a fool's paradise. The age is not lacking in various agencies which are set to rescue the declining status of human values. Cultural societies, rural electrification, resettlement experiments, shortened hours of labor, directed recreational life—all these are well-intended but inadequate efforts to remedy an admittedly bad situation.

The problem is complicated by the wide prevalence of motives and passions which lie in the heart of men when they place material profits above human conservation. Our economic life far too often resembles the jungle in which the beasts of greed, profit and hungry necessity destroy the defenseless meek and the helpless worker who must have bread.

Another institution in our modern world shows the painful disregard of human life prevailing in mad confusion around us. It is the blundering game that men call war. It may be

(Continued on page 578)

The Editor's Columns



Glory—in the Highest

From the shiny leather saddles, as our horses picked gingerly their sure-footed way along the trail at far heights, we looked down in silent awe into El Diablo Canyon where a river of silver clouds swept slowly and majestically along between rough and rugged confines.

Below, well below the sun-splashed river of cloud, there were no lights and shadows. All was a dreary, dark monotone of gloom, while from the heights along which we picked our way the scene was one of brilliant glory beggaring mere words. Over a not too distant ridge, where the sky-line broke down into what the boys know as a "saddle," a huge, well defined river of haze or cloud was pouring down like some gigantic waterfall, probably following in its course a "draw" running well up the mountain side. Down it poured from some unseen source beyond to empty itself into the turbulent river of cloud sweeping along below us. It was a picture I hope time will not dim.

Fittingly enough the stern and forbidding canyon was old El Diablo, whose greater depths were dark in shadow. As to most pictures, this too had its two sides. Were we in the depths of Diablo we should have been in haze, in darkness. Climbing a long devious trail, we basked in the warmth of the sun in its heavens and rejoiced in the picture, viewed from the heights, its shining made possible.

Nor is it a far way from that scene to the crib in Bethlehem. Where the Son first shone, whose brightness was destined to penetrate even to the depths of the Canyon El Diablo. At least it was not far to travel mentally. So, whether we stand on the far heights of Mexican wilderness or the far heights of Christian experience, it is not difficult to join the glad chorus, "Glory to God in the highest and on earth, Peace."



Jack

Live Oak

AND there is not a nail, nor screw, nor bolt, in them. Each step was hewn from a solid block of Live Oak, tapered toward the center where they are locked by hand-hewn modifications of the ball and socket idea.

There they have stood, spiralling upward toward the heights toward which their faithful makers not only raised their eyes and their deepest hopes, but toward which they climbed at stated daily hours that the rough-cast clapper in the bell might call out over those semi-barren lands, the hour of prayer, in a day that started half a century before the events following the Boston Tea Party.

The stone door-step over which the feet of the earnest padre and Indian convert alike, and now a continuous train of interested visitors, have passed, is worn deeply under the feet of the centuries. Yet the rough, hand-hewn stairs of Live Oak, show little if any wear.

Other wood might have been used in the making of this notable flight, yet it is Live Oak that was used and which has defied time in the interest of Eternity and I found myself peculiarly moved, as I circled over their course, there within the ancient tower, in that though that wood was cut centuries ago and is as dead as wood may be, it is still Live Oak upon which we climbed. Though it is dead, yet it still lives and serves, lifting him who would, heavenward, over the same course saints of a day long gone once trod. Faith of our fathers, living still.

Jack



Grand Central Station

(Christmas Eve.)

Luke 2:13. "And suddenly."

Quite suddenly the gold-starred dome became

Judea's Winter sky, one star whose flame
Blazed brighter than the rest, and high
above

Earth's din I heard the angel's song of
love.

And myriad travelers who came and went
Homeward that night seemed on one journey bent—

The stone floor vanished; over living sod,
Wise men and plain men sought the Child
of God!

—Violet Alleyn Storey, in *The New York Times*.

CHOIR AND CONSOLE FOR DECEMBER

PRELUDE

Intermezzo	Mascagni
Chorus of Angels	Clark
Allegretto Religioso	Tschaikowsky
Solemn Prelude	Noble
Meditation	Shand
Erotik	Grieg
Madrigale	Simonetti
Dawn	Chubb
Morning	Grieg
Largo	Dvorak

ANTHEM

The Great Day of the Lord	Chaffin
O King and Desire	Stainer
God Shall Wipe Away All Tears	Harker
Te Deum	West
O Beautiful Jesu	Stainer
Harken Unto Me	Sullivan
Far from the World	Parker
Send Out Thy Light	Gounod
Magnificat in E Flat	Parkes
Break Forth into Joy	Simper

OFFERTORY

Lento	Massenet
Cradle Song	Housseret
Melody	Massenet
Pastorale	Borrell
Berceuse	Colburn
Cavatina	Raff
Christmas Idyll	Dunn
Cantilena	McKinley
Distant Chimes	Shackley
Chansonette	Banks

POSTLUDE

Prelude in C Minor	Bach
Litany	Schubert
March Triomphale	Wachs
Hosanna	Wachs
Postlude in D	Donahoe
Toccato in D Minor	Nevin
Hallelujah Chorus	Handel
Festival March	Garroh
Alla Marcia	Rebikoff
Fugue in A Minor	Bach



BULLETIN BOARD SLOGANS

Most persons indulge in "second-thought."
It is easier to live peacefully. Strife costs effort and money.

Those who won't "do" handicap those who "would."

Fame and success do not run after men.
Some expect to take glory by storm.

Many great heroes are ignored during their lifetime.

Few rich people have more in their pantries than we have.

Wealth does not consist of things to eat.
Wealth consists of ability and knowledge of "how to earn."

The price of progress is high.
Unspoiled youth imparts its secret of life's joy.

Unselfish service brings its own reward.
Many who crave money would not know what to do with it.

Money in quantity spells ruin to the incompetent.

The lyceum atmosphere does not belong in the Church.

Worry is only one form of fear.

Nominal church membership helps no one.
"Silent partners" are plentiful in most Churches.

Addresses on politics and current events don't require a church background.

Mental depression is worse than economic depression.

Faith should be luminous enough to be catching.

Nations will progress when they believe in the worth of man.

"The inner light" has not been discovered by many.

Advisers who follow their own advice may be trusted.

Don't force others to make good your errors.
Church people have all the money the Church needs.

The man who keeps the bills paid should command the loyalty of members of any organization.

A genius is one who attains results.
The Word of God is the most potent leaven known.

CHURCH BUILDING



THE LEANDER ZIMMERMAN PARISH HOUSE
Christ English Lutheran Church, Baltimore
Designed by Philip Hubert Frohman, Architect

THIS monument to the vision of a consecrated membership, harnessed and directed by pastoral genius, was recently dedicated to the use of the Sunday School, Fellowship activities, and Children's Chapel, in honor of Rev. Leander M. Zimmerman, D. D., Pastor of Christ Church from 1887 to 1925, and now Pastor Emeritus. Rev. John L. Deaton, D. D., is Pastor.

"The design would be classified as Gothic in style," says Mr. Frohman, "by people familiar with characteristics of different periods of architecture. Yet, in designing this building no conscious attempt was made to follow any architectural style in an archeological manner.

"We believe that all church buildings should be works of vital and living Christian art. If a building is honestly built and is a truthful expression of its use, and if the said use is one of a noble and exalted nature, the resulting style will have nobility and, no matter how simple it may be, it will possess beauty of a spiritually uplifting quality.

"The architectural style of the new Parish Hall is the direct result of the endeavor to build a parish hall and Sunday School building to fulfill its practical requirements, built economically, yet without any sacrifice of honest and enduring construction. As it was necessary to erect this building within a cost which is less than that of any well-designed and substantially built Parish Hall or Sunday School building of which the Pastor, the Building Committee, or the Architect were aware, the

problem presented study.

"Due to limitations of height, we employed a Norman type of architecture in the main lobby. In the Childrens' Chapel with semi-circular arches and stone columns with carved or scalloped capitals, whereas in the fellowship hall the requirements of economical construction and good proportion were best fulfilled by the use of lintels, beams, and square-headed openings. In the main entrance lobby, the massiveness and simplicity of the round, Norman or Romanesque columns and arches suggest the eternity of that which the building is erected to symbolize, while in the Children's Chapel we have aimed at more delicacy and lightness and grace in more slender columns, with their carved capitals, the delicate scale of the carving of the chancel screen and of the reredos, as well as in the painted decoration of the ceiling of the nave which leads the eye onward to the greater glory of the color and gold of the ceiling of the sanctuary and of the carved tester above the reredos."

A Tribute to the Pastor's Leadership

"Some have contributed time and effort," say the members of the Church Council and Building Committee, "many have given financial support, all of which is gratefully acknowledged, but none of which could have alone assured the success of our project. It was necessary to have an efficient executive to supervise intricate details.

"Christ Church is indeed fortunate to have as Pastor one whose knowledge of church con-

struction is recognized, and we pay tribute to the ability of Dr. John L. Deaton, to whom is due more than to all others combined, credit for the development and construction of a Parish House already recognized as an outstanding building of its type.

"Dr. Deaton's untiring efforts and ability have secured for Christ Church maximum value for each dollar expended."

Description and Cost of the Building and Sources of Equipment

The cost of the building, exclusive of equipment, is approximately \$120,000. Directly inside the main entrance is a spacious lobby, enriched and beautified by contributions of a grateful congregation on the 75th anniversary of the birthday of Dr. Leander M. Zimmerman. A bas relief of Dr. Zimmerman with suitable inscription graces the rear wall.

The Children's Chapel

"The interior was designed and decorated," says the Architect, "in such manner as to give an effect of solemnity and joy and to lead the eye and the spirit toward the simple stone altar where it is our hope and prayer that many generations of children may receive that spiritual strength and joy which comes from receiving the Sacrament of Holy Communion."

"We use this chapel," writes the Pastor, "for Worship Service of the Junior Church, for Mid-Week Service at certain seasons of the year, for the Worship Service of the Vacation Bible School, for the administration of Holy Communion on certain occasions, for the Baptism of infants, for the solemnization of Matrimony, for the services for the burial of the dead, and similar purposes."

The pews, rearedos, rood screen, altar and other chancel equipment were supplied by the DeLong Furniture Company. The decoration was done by the Rambusch Decorating Company, and the total cost of the Chapel is \$10,000, the gift of Mrs. Albert J. Cassidy.

Adjacent to the Chapel are the offices of the Pastors, the Church Secretary, and the Church School Officers. The furniture was manufactured by Macey Furniture Company.



THE CHURCH OFFICE

Adjoining the Pastor's Study is the Church Parlor, attractively furnished in Early English, presented as a Memorial by Dr. Otto M. Reinhardt and daughter to Mrs. Reinhardt, and by Dr. Zimmerman as a Memorial to his brother. This room is adapted for informal weddings, receptions, committee meetings and conferences. Adjoining the Church Parlor is a kitchenette equipped for serving light refreshments. The first floor also has a Kindergarten and Nursery, a departmental Assembly Room and five Class Rooms.

The Second Floor

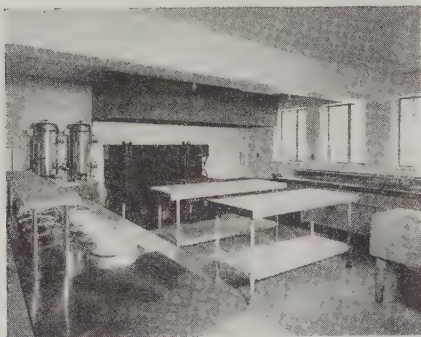
Here we find a large Fellowship Hall with Moving Picture Booth, a spacious stage fully equipped, adjoining the Church Auditorium, providing ample overflow room for services. A public address system throughout the building assures proper hearing.

Surrounding the Fellowship Hall are thirteen Class Rooms, a Choir Room, Sacristy and



THE CHILDREN'S CHAPEL

A Memorial to J. Albert Cassidy, presented by Mrs. Cassidy
The Chapel occupies the central position of the first floor of the building

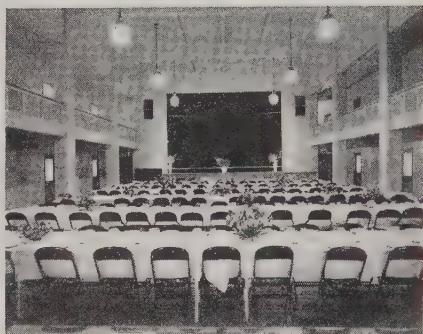


THE KITCHEN

Modern and well equipped next the Fellowship Hall

Robing Room, as well as a modern and well-equipped Kitchen.

The chairs in the Fellowship Hall and Class Rooms are from Clarin Chair Company, the



THE FELLOWSHIP HALL

lighting fixtures are from Rambusch, and the stage equipment is from Geiwitz and DeShields.

Christ Church Pastors and membership are to be congratulated on this achievement!



CHURCH METHODS



The Voice of Christmas

The time-mixture of mind and material has produced its own series of difficulties. Material is not enough. Mentality is not enough. The two together are not enough—they form a baffling economic complex. It becomes increasingly clear that the economic problem will not be solved from the economic plane; the industrial problem will not be solved from the industrial plane. Every plane is conquered from the plane above it; we must go up one step. The time-mixture needs a new ingredient. Call it what you will, it is something finer than matter, finer and stronger and more penetrating than mind mastering things—it is new motive, new understanding, new sympathy, more inclusive goals. The race has always named it the spiritual plane. It shined upon shepherds keeping watch over their flocks by night and sent them to see a new age beginning in a manger full of straw. Steadily it transforms the life of the world. It is the continuing voice of Christmas.—*W. J. Cameron in a talk given on the Ford Sunday Evening Hour.*

Keeping Christmas Christian

And now once more comes Christmas Day. Some have been anticipating its coming for

weeks; others, again, have thought very little of it, or its value to the world. Our greatest danger, however, is not in thinking too little of Christmas Day, but in misinterpreting its thought and meaning. In recent years the spirit of trade, the spirit of commerce, has crowded out the spirit of Christmas. In this year of grace we have been commemorating the nineteen hundredth anniversary of our Lord's death, in view of this fact we ought to come to a larger appreciation of what His coming meant to the world.

When is Christmas Christian? How do we make it so? Christmas, like the word Christian, has the word Christ in it, and even as we can not be Christian without Christ dwelling in us, so we can have no Christmas without Christ. The spirit of Christ must prevail in all we do or say if Christmas is to be Christian. And is it not just at this point that we fail? Often we make room for many things, but not for Him; Christ is crowded out, as he was long ago in Bethlehem.

Christmas is a time for remembering our friends. It is the spirit of friendship which makes life so sweet and happy. A friend was once visiting at the home of a little girl, and during a moment of waiting she brought her

birthday book to show him. Incidentally he turned to the twenty-fifth of December, and saw the inscription: "Dear Jesus Christ." "Why, I thought this book was only for your friends," he said. "It is," replied the little girl, "and don't you know that Jesus is my best and dearest Friend!"

We shall keep Christmas Christian by remembering and acknowledging the unchanging character of Jesus Christ. His name must be above every name if we would keep Christmas properly. Christ is our dearest Friend; yet he came unto his own and his own received him not. There is still this same indifference in the world as to the place we should give to Jesus Christ, notwithstanding the fact that in Him lies the secret and source of all true friendship.

Would it spoil your plans and upset your purposes to have Christ come this Christmas time to be your Guest? If I mistake not no Christmas can be quite Christian without Him. The spirit of Christmas is not simply a periodic sentiment, it is the soul of life. Life is never sweeter, nor richer, than when we are seeking to do our best for one another in the name of Jesus Christ. And does He not come with every good wish, and in every deed of love? All human interests are sanctified in the spirit of Christmas. It is Christ who keeps alive for us the great principles without which life would not be worth living. If we will give the spirit of love and goodwill a chance it will work wonders in reclaiming the world's lost hope and joy.

Christmas can be kept Christian not only as we recognize Christ as a Friend, or seek to promote His spirit in the world, but as we acknowledge in Him all the eternal values that make Him God's Son. This is the point which needs to be very carefully guarded. If the life and character of Christmas has been threatened; if Christmas has been losing those characteristics which are predominately Christian, is it not because we fail to emphasize the fact of the divinity of our Lord? In a hostile world the things pertaining to the Kingdom of God are always threatened. When Jesus was born in Bethlehem of Judea, Herod threatened to take the life of the young child Jesus; but, thank God, Jesus is still with us and Christmas is not far away.

Some time ago the Bishop of Durham remarked: "A Christ not quite God is a bridge broken at the farther end." We should keep Christmas Christian in order to appreciate the height and depth of God's love and the divinity of His own dear Son. Our bridge is not only a safe bridge, it is the only bridge. Jesus said: I am the way, by me if any man enter in he shall live. And, again, he that hath seen me hath seen the Father. Christ is altogether God; a real Person, a real Friend, and a real Saviour.

Christmas is the greatest of all birthday anniversaries because it reveals for us the reality of Christ. It is the incarnation of Christ which opens the road to reality. He spans for us that awful chasm which once separated us from God. The veil of mystery has been taken away and now we see in Him all that is supernatural, spiritual and eternal. Every thread of divine love and human affection coheres in Christ. That's what makes Christmas the biggest birthday of all the year. We never see anything big but we find it in Jesus Christ.

If we would keep Christmas Christian we shall need this vision of reality. When one is awakened to the fact that Christ was not only a child in a manger, but the infinite Son of God sent to save the world, he begins to see the glory and the grandeur of that beautiful Star. And they saw a star! Much of life, and much more of Christmas, is wrapped up in this little phrase. Oh the pity of it, some never see a star! This would be a great Christmas, if again we would humble ourselves at the feet of Jesus and crown Him Lord of all, nothing would be quite so effective in restoring the lost sense of God in the world as a new consecration to the Christ of Christmas.

If Christmas is to be kept Christian we shall not only begin with greater earnestness in our Sunday schools the promotion of programs uniquely spiritual, but we must of ourselves make a new and complete surrender to Jesus Christ. It is altogether too true that many celebrate Christmas without much thought of what it all means. To them Christmas is a gift day, a feast day, but never a thought of the most wonderful Gift God gave to the world. That is the tragedy of it all. A feast day, but thinking only of the things that perish!

I believe God is calling us to make this Christmas more thoroughly Christian than any we have yet experienced. May the multitudes who hunger find in Christ the Bread of Life. We may not get everything we *want*, but if we trust God we shall get everything we *need*.

There was a man of considerable wealth who always attended the mid-week prayer service. Like many others during the financial slump of 1929, he lost everything. Many wondered what he would do, whether he would quit going to the mid-week service or change his testimony. It never kept him away from the service, but it did change his testimony. His first testimony, after he had lost all his money was: "Lord, hitherto I had everything and *Thee*, now I have everything in *Thee*. That is the secret of a true Christian Christmas.—Lewis Keast."

Original Christmas Greeting

"For fifteen years," writes Rev. Carl Nagel, Elkhart Lake, Wisconsin, "I have printed original Christmas greetings to my people.

San Francisco
Berkeley, Calif.

They are no more expensive than the *ready made*, and are apparently preferred."

The following verse appears on one greeting, under the title, "Christmas Is Here Again."

"Whatever of burdens or blessing our lot,
Our hearts are tenderer today.
We pause in our pining for that which is not,
To joyous content giving way.
O may we endeavor from now on forever,
To join in the angels' refrain.
May love e'er unite us and not hatred sever.
For Christmas is here again!"

—Carl Nagel.

Greeting Cards

Acceptable greeting cards may be secured from a number of Christian firms, who announce such service in this issue, others in the November issue. Many of these cards call attention to the central fact of Christmas, which is absent from most of the commercially advertised greeting cards.

Pastors who desire to have cards printed will find printing service at moderate prices among the advertisers in this issue.

Christmas Programs and Christmas Dramas

Christmas is the most dramatic event in all history, and is essentially a festival of youth. Children and young people hold the center of events at Christmas. All programs are built with the spirit of childhood in mind, and ministers who desire suggestions for such programs should study the index of such helps in the back of this issue. Programs may be secured to meet any need, from the kindergarten up, some requiring little preparation, others of high dramatic and musical order.

The Voice of Hope

Peace in the World, is the Christmas voice. From the League "for Christianity," Lausanne, comes the following appeal:

The Law of all Christians is the voice of hope:

1. Our statute is the Bible; our Leader is Jesus Christ.
2. Men of all classes and of all nations are our brothers.
3. We glorify God in our souls, in our bodies and in our lives.
4. We fight for truth, charity and justice.
5. We are united in Christ above institutions and nations.
6. For the salvation of the world Christians must unite and act.
7. Our rallying cry is "Christ is King."

The Misinterpretation of Christmas

In discussing the meaning of Christmas in our lives today, Rev. A. Penry Evans says, "Christmas comes but once a year, but our

interpretation of the fact actually presents a 365-day problem. It will be readily admitted that a large section of our people have no interest in the real fact of Christmas, but on the basis of 'Christmas comes but once a year,' they proceed with the Christmas party, which can be a very silly and inane affair, but what of that? The cure is to be found, not in surrendering the simple joys of the real Christmas, but in curbing our unnatural conventionality and ponderous self-importance during the rest of the year. Christmas should be the most human of all festivals, our Christmas hymns tell us why. Far from an apology being necessary for our playful unbending once a year at Christmas time, it is the rest of the year that calls for apology.

"A curious misreading of the poet's words, 'Christmas comes but once a year,' is to imagine that they teach over-indulgence. A strange phenomenon among sections of our people today is revealed by the *annual fling*, or 'wild night,' accompanied by noise, intoxication, and general free-for-all. Such a situation bristles with problems, religious, moral, psychological, and practical. The most obvious problem suggested is, 'How and where is it going to end?' Other events, like Christmas come 'but once a year,' or 'once in a lifetime,' and the tendency is to justify *wild nights* on the same basis.

"We cannot disguise the fact that special events are occasions for 'wild nights,' according to program, and Christmas is given an unenviable prominence in the plan. We have faith to believe that the essentially Christian observance of this festival will eventually bring a worthier view and a nobler conception of this greatest event in the Christian calendar.

Why Read the Bible

A booklet by Dr. Wilbert W. White on the above title may be of help to you on Universal Bible Sunday. It may be had for 10c from the Biblical Seminary, 235 E. 49th St., N. Y. C.

Universal Bible Sunday

Among the many plans for the observance of Universal Bible Sunday is one from a southern pastor, who desires to call attention to the various books of the Bible, since there are many Church members who lack knowledge of the number of books, their relative importance, etc., and what is more difficult, there seems little hope of interesting them in Bible study.

Boys from the Sunday School were chosen to represent the various books, both old and new Testament. Each boy was supplied with a candle, and at a specific point in the service, the pastor invited the boys to come to the chancel and face the audience. A leader called the names of the books of the Bible in their order

as given in the King James version, and as the name of the book was pronounced, the boy representing the book stepped forward to have his candle lighted from a larger candle carried by ushers standing beside the leader. The various sections of the Bible were represented by colored candles, the minor prophets by one color, the major prophets by another, the Gospels by white candles, etc.

To Churches

A recent amendment by Congress to Title I of the National Housing Act makes it possible for churches to borrow up to \$50,000 for the purpose of making property repairs, alterations or additions, or to purchase and install eligible equipment.

If your property is in need of improvements, you may wish to consider having the work done now, before winter sets in, and while the favorable terms of this Government-sponsored plan still are available.

Title I "Modernization" loans for making repairs, alterations or additions can be in any amount up to \$50,000. In the case of churches, these loans can cover such things as structural changes, painting, decorating, landscaping, recreation room, the installation of plumbing, wiring, heating and air-conditioning systems, the erection of appurtenant structures, and other work of this character. Under the terms of the Act, loans cannot be made for new construction—that is, for the erection of a new church.

"Modernization" loans for the purchase and installation of equipment and machinery are limited to amounts over \$2,000 and not exceeding \$50,000. Among the items that may be acquired with such loans are pulpits, altars, altar rails, auditorium seats, baptismal fonts, bells and automatic bell ringers, book racks affixed to pews, pews, chancel fronts, choir fronts and stalls, communion rails, lecterns, pipe organs, reredos, etc., all of which must be permanently installed. Furnishings, furniture, small portable appliances and the like do not come within the scope of these loans.

"Modernization" loans are made by banks, building and loan associations, finance companies and other financial institutions approved by the Federal Housing Administration. The decision as to whether a loan may be made rests with the lending institution. To date over 6,300 financial institutions in all sections of the country have made these loans. The loans are repaid in monthly installments and may run for periods as long as five years.

Applications should be made direct to an approved financial institution. If you do not know of an institution in your vicinity that is making these loans, we will furnish the name of one or several as near to you as possible.

If you have any other questions regarding modernization credit, your inquiry will receive immediate attention.—*L. R. Gignilliat, Jr., Deputy Administrator, Federal Housing Administration, Washington, D. C.*

Character Building Being Revived

Well studied and applied rules of personal conduct based on broad conceptions of human relationship are necessary to a well ordered mind, as well as good citizenship. In fact, such rules have constituted very largely the foundation of the best minds of all ages. In the early days of our colonial and national life many of our citizens copied and committed to memory codes of personal conduct, and school copybooks until recently were filled with the finest excerpts from them. Washington carried with him as a pocket companion, a code which he created from various sources. Today, there is no lack of source material for such a set of rules. They are to be gleaned from the writings of the great teachers and ethical systems of all ages.

Many believe that the breakdown of serious attitudes toward life and its deeper implications is due to a careless let-down in our young people in moral and ethical principles. But this let-down is not due to our youth, but rather to the laxity and ignorance of their parents, the radio, the screen, the pulpit and other causes.

A revival in such training appears to be crystallizing from points well and advantageously scattered throughout the United States. Based upon practical methods for classroom work, as well as carefully worded precepts and regulations of conduct of students in our secondary schools and colleges, this revival in moral and ethical training, popularly called character education, presents a most wholesome and encouraging outlook. Hundreds of books and thousands of pamphlets and college theses have in the past fifteen years been written on the subject. Some of our best educators, collaborating with student councils, have established programs based upon a sound and comprehensive philosophy applicable to college, as well as everyday activities of life. A remarkably effective, yet simple, program has been in vogue in the R. E. Denfield High School of Duluth, Minn., under the principalship of Mr. James F. Taylor. The program was developed by the student body of that school, which has increased during the past eighteen years from 300 to 1,800 pupils. As announced, the working philosophy, a copy of which is given to each entrant, is as follows:

"You are to do or learn to do as you please, remember that:

"You are expected to be a lady or gentleman.

"Your presence indicates that you are seeking information and understanding.

"You will be continually required to face problems and form judgments upon which you must act and take the consequences.

"You will be required to submit sooner or later to rules and regulations which society has approved and set up, or is approving and setting up for its own good.

"We shall do our best to keep your record, and shall faithfully present it as you give us evidence of your true self."

Though it would seem that these simple declarations would be obscure and confusing in their practical application by the average entrant to the school, the following joint statement of four seniors proves otherwise:

"It has developed self-respect, a spirit of democracy, and appreciation of one another.

"It has eradicated 'cliques,' established an appreciation for the higher value of things, raised the moral and ethical tone of the school and community, developed cooperativeness, and made the community so desirable that there isn't a vacant house near the school.

"Our alumni are sought by the employing public, colleges, and universities.

"The scholarship has been raised till it is now equal to or superior to any in the state. This is indicated by the results of our state-wide tests.

"Scarcely any property is ever missing from the lockers, which are never locked.

"The board of education has not paid as much as ten dollars for malicious destruction of property by the students since this idea was started.

"It has produced a high degree of safety-mindedness.

"It puts emphasis on the best instead of the poorest qualities of the student.

"It gives each one an opportunity to seek the real appreciation of things.

"Of the few students who were sent to the principal's office last year, not one alibied."

The human mind does not instinctively create rules of conduct or a philosophy of life. Such rules and such philosophy are based upon the experience of the race and are a part of its most practical knowledge. Our civilization has risen because of their stabilizing influence and can be maintained only through their orderly creating process. They need, therefore, to be emphasized on the radio, in the home, the school, the pulpit, the press and other mind-making agencies of society.

crackers. We had the fun of handling them, and of telling the other children that we were going to fire off giant crackers on the Fourth. But when the time came, we were told to sit on the porch with mother where we would not get hurt. Dad had a hilarious good time firing off the crackers, while we looked on.

At one conference where young people were urged to express themselves freely, they had some very definite things to say about denominationalism. They objected to missionary money being spent for top-heavy administration. They thought national denominational speakers sent out to the churches should be missionaries, not mere propagandists. They handled some real giant crackers!

One of their own denominational leaders discussed the matter with the young people, afterward.

"Of course," he told them magnanimously, "I was not at all disturbed by your resolutions about the denomination. I knew they did not mean anything."

With poker faces the young folks replied, their sarcasm being wholly lost on the older man:

"Oh, no, that did not mean anything. Nothing at all."

Let anyone who knows the youth of today guess whether or not they mean what they say. Do they ever?

One of the most illuminating comments on the present scene is to be found in the answers made by young men in reply to certain questions asked by a magazine correspondent.

"Do you think your parents old fogies in the matter of morality?" they were asked, among other questions.

Their reply in substance was: "We do not agree with them. But we do not discuss the questions which might distress them."

Over and over, young people have said to me: "Of course, we know that our denominational set-up is doomed. It is not based on the right principles and it can't stand. But we don't say anything."

How can a youth conference, planned and manned by greyheads, touch young folks who are carrying on their church activities with their fingers crossed?

Is there any pastor, anywhere, who is truly next to his young people? It would be interesting to hear from such a one, if any there be.—O. C., Nebraska.

Universal Bible Sunday

You are invited to write to The American Bible Society, Bible House, N. Y., for suggestions for the observance of this annual event, this year December 6. Ask for the folder, "I Seek Thy Precepts."

Who Moves the "Youth Movement?"

Our much publicized youth movements and youth conferences remind me of the Fourth of July when dad decided that we youngsters were old enough to celebrate with giant fire

The Christmas Story

A beautifully printed Christmas book may be secured from the Augsburg Publishing Company, Minneapolis, or from your religious book dealer for \$1.00, appropriately boxed. These are especially appropriate for Sunday School gifts.

Order of the Rainbow for Girls

Inquiries regarding the Order of the Rainbow for Girls have come to *The Expositor* from several readers. This is an organization sponsored by the Masonic Order, headquarters at McAlester, Oklahoma. Information may, we presume, be secured from State headquarters, or from the Oklahoma address.

Memorial to Religious Leader

Reformation Day, October 31, 1936, witnessed the unveiling of a \$50,000 Memorial Statue of Martin Luther in Druid Hill Park, Baltimore. The 30-foot statue is the gift of the late Arthur Wallenhorst, for many years a resident of Baltimore, and was unveiled by Eva Maria Luther, daughter of the German Ambassador to the United States.

Baltimore is known as the "Monument City," and this is its first Memorial to a religious leader. Many prominent Church leaders took part in the service, and more than 5000 Sunday School children and church members took part in the singing of "A Mighty Fortress Is Our God" and "The Church's One Foundation."

Religion and Distribution

An address by Edward A. Filene on the above subject was delivered at the dinner of the Synod of New York of the Presbyterian Church, and may prove interesting reading to any minister perplexed by the attitude of economic interests regarding this subject. Your denominational paper should be able to supply you with the address, and probably your local paper published it. Do not miss reading it.

A Church Paper

I like a parish paper. I enjoy reading what is being done in other churches, not the formal, prescribed news found in a newspaper, but the free, up-to-the-minute, close to the heart news of a live church. It does my heart good to see the progress of a church presented to its people through the medium of a local church paper.

I have a parish paper. Why? Not only because I like it, but because my people like it. It gives the church a greater degree of prestige. A stranger in my church finds the printed program of the church presented as lively bits of news. The program of the local church is worked into the denominational program and

the whole presented as one. No person in the church is permitted to forget this program for it is always before him in a readable, printed form. Whereas the oral announcement fails, the printed announcement bears fruit a hundredfold. It lessens the pastor's repetition of presenting his program since it is a form which can be filed for future reference and delightful reading.

A paper builds the church spiritually. Copies delivered to the homes of the aged, to the beds of the sick, in the residences of the fallen, bring cheer to the heart and uplifting of the soul. The aged look forward to the home beyond, the sick gain a new lease on life, and the fallen "think on these things." Non-resident members who have not been attending any church and who have allowed months to slip by without contributing to their own church, receive their copies and their hearts are touched. The indifferent see the church and its program in a new light and begin to endeavor to build a greater, working church.

It has been proven beyond a doubt that a church paper increases the stability of a church. It brings back the delinquent ones and calls in the wayfaring ones. The regular membership attends more services. The attendance mounts higher each month. It packs the church for special occasions. The greater the attendance the larger the offerings. A church paper will create tithers and cause men to give every possible dime to the church.

A church paper will have room for every department of the church. It presents the news of the different organizations. The people and pastor are closer together. A paper properly edited and controlled will serve the church well. No church can lose by the publication but has everything to gain.

In a material sense the paper may serve as a means of profit by way of ads to pay for the publication and may be sold by subscription to readers at a nice profit. Or subscriptions could pay for the publication and ads be sold for profit.

Where is your parish paper?—Walter G. Peck, *United Brethren Church, Xenia, Ohio.*

Awake, O America

"This article, on page 504, column 2, 'Awake, O America,' writes Rev. J. E. Stomberger, Jeffersontown, Ky., "should be censured somewhat. It says, 'No better proof . . . that the modernists are now in control of all the larger Protestant denominations . . . etc.' The Lutheran Church in America is third in size, and has not accepted any new type of creedless faith. She still stands solid on the solid rock of Christ and Him Crucified. I see it is in quotation marks. Don't quote it as TRUTH. Correct it. I am speaking for only

the Lutheran Faith. Let the other denominations speak."

Home for Retired Pastors

Inquiries for the address of the J. C. Penney Farms have found their way to *The Expositor*. Copies of *The Expositor* are addressed each month to

Penney Farms,
Clay County, Florida,

and we assume your letters so addressed will receive attention.

The Dedication of Stained Glass Memorial Windows

When it became evident that the First Presbyterian Church of Ramsey, N. J., was to come into the possession of beautiful stained glass windows, we began planning for the service of dedication. In response to letters of inquiry sent to a number of church publications, various suggestions were received, the most helpful of them coming from the *Expositor and Homiletic Review*. With these suggestions in hand we worked out a service of our own which proved to be just what was needed on that occasion.

Each donor had been asked to appoint a child to represent him in the service of dedication. When, in the service, the time came for the presentation of the memorial plates representing the windows to be dedicated, the children took their places by their respective windows. The president of the Board of Trustees, with the memorial plates in hand, then went to the first window and said, "This window is given to the church by Mr. and Mrs. John Doe in memory of Mrs. Does' mother, Mary James. On behalf of the trustees of this church I now present it for dedication." The memorial plate was then handed to the child standing by the window, who in turn carried it to the front of the church and handed it to the pastor. Each window in the church was presented in a similar manner; and when the pastor had received all the memorial plates, he said, "As pastor of this church, I receive these memorial plates and place them upon the altar as representing the windows which are now to be dedicated to the service of God and His Church." He then led the people in the act of dedication, using the mimeographed response which had been placed in the hand of each worshipper; and the prayer of dedication was offered.

The message of the morning was an attempt to interpret the meaning of the symbolism found in each window, and to apply its lessons to life. After the service the trustees had requests for the publication of the message, to which they gladly acceded. Special copies of the message went to the donors of the windows

with the letter of appreciation for their gift, and other copies were made available to all who desired them. The title of the message was, "Five Facts of Our Christian Faith."—*Harold E. Davis.*

Dedication of Memorial Windows

Organ Prelude.

Doxology and Call to Worship.

Invocation and Lord's Prayer.

Hymn No. 336 (omit third stanza).

Responsive Reading No. 19—page 530.

Gloria Patri.

Anthem.

Offertory and Offering.

Prayer and Hymn of Dedication ("We Give Thee but Thine Own").

Announcements.

Presentation of Memorial Plates Representing Windows to be Dedicated—Mr. Joseph Slifer, President of Trustees.

Dedication by Pastor and People.

Pastor—How amiable are Thy tabernacles, O Lord of Hosts.

People—My soul longeth, yea even fainteth, for the courts of the Lord; My heart and my flesh cry out for the Living God.

Pastor—And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

People—And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

Pastor—Having rejoiced in the blessing of God which we have received in times past in this place dedicated to His honor and worship, it is now with unbounded thankfulness that we acknowledge the new added grace to this beloved house of worship in the form of beautiful windows.

People—We raise our hearts in thanksgiving to the Giver of every good gift.

Pastor—And now in loving memory of those who have been called from the service of Christ's Church on earth to the larger service of his Heavenly Kingdom.

People—To God we dedicate these windows.

Pastor—That the house of God may be beautified, that our vision of His love may be enlarged, that our consecration to His service may be deepened.

People—To Him we dedicate these windows.

Pastor—Holy, ever blessed and glorious Trinity, three persons and one God, to Thy Divine honor do we dedicate these gifts of Thy love.

People—To Thee, O God, do we dedicate them.

Pastor—Eternal Father of our Lord Jesus Christ, Thou who art Light, and in whom there is no darkness at all:

People—To Thee we dedicate these gifts of Thy love.

Pastor—Son of God, Only Begotten of the Father, our Divine Saviour and Lord who art the Head of the Church:

People—To Thee we dedicate these windows.

Pastor—God the Holy Spirit, proceeding from the Father and the Son, sent to be our abiding Teacher, Sanctifier, Comforter and Giver of Life:

People—To Thee and Thy everlasting glory we dedicate these gifts of love.

Pastor and People—For the praise of Thy Name, the proclamation of Thy Gospel, the extension of Thy Kingdom, and the blessing of mankind we rededicate ourselves with these gifts to Thee, O God.

Prayer of Dedication.

Hymn No. 333 (stanzas 3 and 4).

The Dedication Sermon—by the Pastor.

Prayer.

Hymn No. 339.

Benediction and Choral Response (congregation seated).

(The sermon, "Five Facts of Our Christian Faith," by Rev. Harold E. Davis, will be published in a later issue. Watch for it and file it with this program for reference.)

Funerals for Non-Christians

Phelp's book on public speaking is a fine, helpful work and I am well pleased with it. My time has been too much taken up with various things that I have not read it as I desire. The day that it was delivered I attended the Women's Home and Foreign Missionary Society in Ravenna, hence my delay in reading it thoroughly.

The magazine has ever so many interesting things to think of; especially the loving devotion of Mary Reid to the colony of lepers.

Church Methods on page 445 regarding funerals gave me much food for thought. It never occurred to me that a minister would for even a moment doubt as to his duty in rendering such service. True, Christians are different from the people of worldly disposition. One cannot remain a Christian when he hesitates to do good. Being zealous of good works is one reason why a Christian man or woman is an understanding person. Ministering to the bereaved is an opportunity gladly to accept. It

paves the way for an open door to the home and in many cases the once indifferent man or woman feels that someone cares. What the world needs today is more love. The Golden Rule is applicable in this case. Naturally, no one that is a nominal Christian would call upon the Hindu priest nor Moslem, for while they are not converted themselves they know the Christian religion is the one that ranks highest and in time of bereavement the family seeks that which they had previously spurned. Our knowledge of God surpasses that of other religions; consequently our duty is much greater. We manifest the Christlike spirit in doing good to all mankind and love is the best weapon. To have respect of persons is condemned in God's word, hence one should be just as interested in the service for an unconverted person.

By way of suggestion an appropriate text to be used for an unconverted person is found in II Corinthians 5:10. This text was used at the funeral of a man that had rejected God and then took his own life. A comment on the text made a very brief and simple obituary. Nothing else should be said of the deceased as he has not lived as God had planned. No attempt should be made to arouse emotion or comment in any way on the life of the deceased.

The rest of the message should be to the friends and family. In their distress they need comfort and God's word only is the balm to the broken-hearted. Scripture of entreaty is found in the 11th verse of the same chapter. Many passages concerning hope are to be found and could be used effectively. Hope is a valuable asset to those in grief. It is comforting and stills the tempestuous soul in distress.—Mrs. Wm. E. May, 1042 Sixth Ave., Akron, O.

A Service to Our Readers

THE Methods section is a common meeting ground for ministers everywhere. Kinks and ideas concerning the management of Church Institutions, Groups, Associations, questions on Building, etc., are welcomed. Questions will be answered when accompanied by a stamped, addressed envelope.



T H E P U L P I T



ADVENT, THE CHALLENGE OF THE BIBLE

• PERCIVAL GOUGH

THE first Sunday in Advent was a challenge to humanity to find the meaning and purpose of life in the crisis of the "Now." The second Sunday is the challenge of the Bible and of a people in whom, for us Christians, the meaning of time and history is centered. The Bible is the story of a people whose sense of historical destiny forms to this day an inexplicable phenomenon. It is through this people that we believe God has given a revelation of Himself reaching its final meaning in the Person and teaching of Jesus Christ. I ask you to mark this: the Bible does not confront us with a theory of destiny, but with events and happenings taking shape and receiving their fulfillment during successive epochs on one nation's history. We are offered, not a philosophical speculation about human life and destiny, but a drama in its original and true meaning—something done, a deed or sequence of deeds offering themselves as history. "In the beginning God created." Here is drama, act, deed, in its first revealed significance, and in a succession of divinely directed events Hebrew history reached its fulfillment in the "Word made flesh."

I want you to see the vital significance of this, for we have not yet learned to interpret the Bible as history, as the finger of God writing His verdict upon the events of human life. We have interpreted it in all kinds of ways, but not in this way. But today history gathers itself up into a mighty challenge and bids us look again for that verdict. How have we interpreted the Bible in past days?

We have regarded the Bible as a fountain of devotional exercises. There are, of course, many passages that are rightly used for this purpose, passages that have become interwoven with the fibre of our inner life and hopes. But there are no passages in the Bible, no sustained contemplative aloofness which are unencumbered by a sense of history and the haunting of the "now." Not even the Psalms lift us above the Hebrew drama rooted in Hebrew destiny and played out on Hebrew

The Bible as a whole is brought before us, the Bible as history and as the disclosure of God's purpose for humanity through time itself.

soil. From the devotional literature of the Bible we cannot forget ourselves in mystic retreat as we can by the devotional literature of other religions.

History and Divine Judgment

This intense time-spirit does not ruin the beauty and value of the eternal moment, but it prevents us being sped away into regions of the spirit where time does not exist. There is no time here to elaborate this. It is clear to all who have not fallen under the spell of Platonic idealism. I will only say that the unique contribution of the Bible, and therefore of Christianity, to religion consists in this close unity of history and Divine judgment.

The Bible knows nothing of mysticism as it is presented in Rudolph Otto's *Idea of the Holy*, nor does it know anything of a supernaturalism that does not arise out of the Divine judgment coming to prophetic insight into the procession of events within the order of time.

The very language of the Bible rules out an amorphous deity wholly transcendent: God comes and goes, He is here or there, He speaks His definite message to individuals in concrete circumstances, and He bids His servants sanctify particular localities with the evidence of His contact with the changes and chances of this mortal life. But this unity with history is not a static one; it is creative, and can be broken or resumed at God's Will, for the Bible meaning of Revelation is not that of spirit emerging in some miraculous manner from the womb of events, but it is that of spirit giving to events their true and Divine meaning as humanity is willing to admit it by doing the Will of God. The doing of His Will is the crisis at which the unity of God and man breaks through confusion and all future knowledge of things eternal emerges at this point. There is no paralyzing dualism here, nothing is "afore or after" other: there is that fruitful indivisible unity of word and flesh, thought and act, that enables us to trace the will of God on the pages of history.

And if we would only accept it, it is this close

unity of time and eternity that makes the Bible a contemporary record of God's purpose. It is not just the story of something that took place once and for all and then ceased to be. Shorn of all its manifest and superficial content, it offers its deep and latent meaning to humanity at all moments of history and challenges us with opportunity after opportunity or crisis after crisis for the doing of His will on earth.

There is another interpretation of the Bible which we may call the extra-normal interpretation. We select incidents which seem to witness to the super-normal as the habitual method of God's approach to human history. The miraculous and the irrational have stamped themselves upon our consciousness as the real material of revelation and insight. The interpretation, too, is conspicuously absent from the meaning given to the Scriptures by the Jewish race itself. Throughout the Bible the contact of God with their race and history is a fully conscious contact. Religion for the Jews does not emerge through man's unconscious depths, it is not something strange welling up through the uncharted regions of primitive instincts, nor is it an attempt to rationalize those aspects of the natural world which are not amenable to the rule of law. The God of the Bible is a God who challenges the conscious life of humanity and brings to the judgment bar of His will the actual plans of nations and men and the concrete events that flow therefrom. We have, and still continue to do so, substituted for this challenge to man's conscious life, a servile flattery of the irrational and an unwholesome regard for sub-human characteristics at a level of credulity and superstition. And, while asserting our belief in Christianity as an historical religion, we have organized it into a kind of super-

history which leaves out all contact with reality. As a consequence, with the present deepened human consciousness of the real world, we are at a loss to interpret to this present-day consciousness the true relationship of God with time and with history.

The Unity of God and Man

The Bible is the proper corrective of this impasse, this facing two ways and making progress in neither, for, taken as a whole, the Bible reveals to us the true unity between God and man, a unity which is at once the cause and effect of the present vivid penetration of the external world into the thought, feeling and will, as well as the expectancy of humanity at this hour.

If we will regard the Bible as contemporary history, the old dualism of heaven and earth, here and there, this world and the next, with all its spatial and time symbolism, will disappear in a creative unitary order of things temporal and things eternal, and the result will be a ceaseless revolutionary experiment through the actual cooperation, amidst the present onrush of wild and uncontrolled events, between the will of God and the will of man.

I cannot help thinking that today all history is being led once again to the consciousness of humanity; there is no present, past and future; there is the eternal "Now" alone which is offering itself to mankind for a new adventure, in which the faithful pilgrims of truth will seek the new way by taking an heroic plunge into the confused whirlpools of present events. "Not everyone who says Lord, Lord, but he that doeth the will of My Father who is in heaven."

—From *The Christian World Pulpit*.



WHY CALL THEM WISE

A Christmas Sermon

• TALMAGE C. JOHNSON

THERE has always been much seeking after wisdom. Men have recognized its worth in every age. But the nature of true wisdom has often been misunderstood. Even in this Twentieth Century, an era of boasted enlightenment and progress, what it means to be truly wise is not always clear. Here in America, with our great public school system, our rich institutions of higher learning, and our modern methods of disseminating knowledge, we are far from having universal wisdom. We praise wisdom. We eagerly pursue wisdom. But often we find that that

["Behold, there came wise men from the east." Matt. 2:1]

which we had thought was wisdom is sheer folly.

As the Christmas season approaches this year, perhaps we would do well to read again the old, old story of three men who came from the east when Christ was born at Bethlehem. In song and story down through the centuries they have been called wise. Why call them wise? Upon what rests their claim to wisdom? To know the answer might help us of a later day to acquire a wisdom like unto theirs.

These men were wise because they sought something worth seeking. If there was, as

they believed, a new king come to earth they wanted to see him. If God was to reveal Himself in human flesh, they wanted to worship. There was no foolish quest, no thoughtless adventure, no chance journey impelled by idle curiosity. They sought one who could satisfy their souls. They had sought Him long in their own native lands. But if in the divine plan He was to be born in a foreign land, they were determined to seek Him there. And in their hearts they knew that what they sought was worth all the hardships of a long, long journey in days when travelling, even for a king, was both hard and dangerous.

So many of us today spend ourselves on trivialities. We rush madly to get somewhere, but when we are there we know not why we came. Or perchance we undergo hardships that we may attain unto something; but when we have it, we discover it was not worth attaining. There used to be a popular song about "When you get what you want, you don't want it at all." Why? Isn't it because we so often haven't wanted things worth wanting, haven't wanted things that really satisfy, haven't wanted something that had value within itself?

There are values in life worth seeking. There are things that are worth living and dying for. Otherwise life is empty of meaning. But what are they? Not physical possessions. Great wealth has repeatedly shown its inability to satisfy its possessor. Not fame. The applause of men, the favor of the public, the acclaim of the multitudes have time after time proved ephemeral and unsatisfying. Napoleon on St. Helena found no comfort in remembering the popular acclaim that faded away in defeat. Woodrow Wilson lingering with broken heart on S Street in Washington discovered no balm in the memory of approval by a fickle democracy. Nor does Wilhelm at Doorn discover peace and contentment in the memory of high place in the affections of a militaristic monarchy. Pleasure affords no worthy goal, for "pleasures are like poppies spread; you seize the flower, its bloom is shed." Those who seek pleasure find it more and more illusive, less and less satisfying.

The men who came from the east sought a spiritual experience. Spiritual beings who are wise must always seek spiritual experiences. Nothing else is finally worth seeking. We shall be wise only as we, like them, seek God.

These men were wise because they knew how

to find that for which they sought. True, they did not know, when they started from their distant homes, all the details of the road ahead. But they were willing to act upon such knowledge as they had. They did not wait until they could be sure of every turn ahead. One of our own song writers expressed their creed when he sang "Keep thou my feet; I do not ask to see the distant scene; one step enough for me." It's wise to start seeking the worthy goal. To act upon what we know.

Then, too, these wise men were willing to inquire as to the way. None so foolish as he who scorns to ask the way to his desired destination. To rush heedlessly on, to disregard the possible assistance of others, to ignore the sign posts of life is always to be delayed and possibly to fail.

The Magi were persistent. They followed the star night after night. They knew from it the general direction they must travel. By it they could test the directions given them from time to time by those from whom they made inquiry. Like them we need persistently to follow the ideals that have risen in our own souls. Acting upon what we know, profiting by the experience and knowledge of others, we still must follow the star. Follow without tiring.

And finally we call these wise men because they knew what to do when they found what they sought. "And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold and frankincense, and myrrh." Having found the King they worshipped Him and gave Him gifts. That's what one ought to do when he finds the King. Had they found Him and not recognized Him, had they recognized Him and not worshipped Him, had they worshipped Him and given Him nothing, they would have been less than wise.

Here then is the meaning of wisdom. Here then is the lesson from the First Century for the Twentieth Century. Wisdom consists of seeking something worthwhile, knowing how to find it, and doing something with it when it has been found. The most worthwhile thing to seek is an experience of God who can be found through Jesus Christ unto whom we owe our worship and our gifts.



SINCERITY

• HOWARD M. HILLS

THE Greek word which the translators of our Bible have rendered "sincere" is a compound of two words meaning, "the splendor of the sun" and "I judge." A thing which may be examined in the clear penetrating light of the sun, without the possibility of detecting a flaw or imperfection, may be said to be sincere. It is metaphore taken from the usual practice of chapmen in choosing their wares, to bring them out into the light and hold the cloth up to the sun to see if they could detect any flaw in them.

Our word "sincere" comes from a compound of two latin words *sine cera*, meaning "without wax." The wares of reliable granite merchants of Rome were labeled "without wax" to distinguish them from the inferior stones which were made to appear perfect by filling the defects with wax. Such defective building blocks were as attractive as the best, but when the weight of a building brought strain upon them—the waxed-over cracks broke through, making the entire structure unsafe.

The heat of the sun's rays sometimes exposed such frauds, by melting away the wax, and so the metaphore came to mean "cleansed from impurity by exposure to the sun."

How often the defects of life are "Waxed-over" by sham, unreality, or pretense. Hypocrisy and false dissimulation lend an appearance of perfection to the cracks and thin places of life, but they are readily detected when held up to the penetrating rays of the sun, Jesus Christ.

A faulty life, like a defective garment, wears out quickly. Like a cracked block of granite, it looks good but it cannot endure the stress and strain of service and usefulness.

Although we frankly admit that a defect in character weakens the entire structure of per-

[["That ye may be sincere . . . till the day of Christ." Phil. 1:10.]]

sonality and endangers the hope of the future, we are reluctant to examine our lives by the light of Jesus. We prefer to use custom or habit as the standard. We would rather examine ourselves in the light of the deeds or misdeeds of someone else, but never Jesus.

The penetrating light of the Son of God reveals all the character of a man. Whether his nature is varnished with higher education or economic superiority, or is uncultured and crude, the light of the Gospel will reveal imperfection and impurity. The cracks are revealed before they break, letting the superstructure of life come crashing down upon us. The thin places are exposed before they tear a great rent into the beauty of personality.

But the work of the spirit of God is not complete with the revelation of the flaws of life. The rays of the sun, Jesus, must cleanse the life from every heterogeneous foreign substance. "Create in me a clean heart, Oh God, and renew a right spirit within me." Melt out the wax, Oh God, and reshape me without defect." Neither the candle of good works nor the electric light of virtue can so cleanse a heart. Only the sunlight of the eternal is efficacious.

Such a purifying process requires long and continuous exposure. A twenty minute sermon will not suffice. If it could melt any wax out of your lives, you would replace it within five minutes after the sermon is finished.

Purification before God requires constant fellowship with the Saviour and much meditation and self-examination. "That ye may be sincere and without offence till the day of Christ," the sun of righteousness will so purify and refine your souls that the light of God shining into your hearts shall not be able to discover a fault that the love of God has not purged away.



THE GOSPEL AND OUR WORLD

• DAVID K. SLOATMAN

Is the Gospel Adequate?

MANY people are asking, "Is the Christian Gospel adequate for our world?" Jesus of Nazareth lived and taught nineteen hundred years ago. He lived among a people far different from ours in language, traditions

[["As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving." Col. 2:6-7.]]

and customs. The problems of a Palestinian Jew of 30 A. D. are far removed from the complex riddles that dog the existence of the American of 1936.

Does the Gospel of Christ present the key to the maze of life in our times. Can we still

call Christ the ideal Master of individual lives and of human society?

Most of you assume the validity of the New Testament, the sufficiency of its teachings for your faith and practice, and its saving usefulness in the world-scene. The minister may tell you that the Gospel is timeless—yet there are many, baffled by the inequities and injustices of our world, offer the practical question, "Does it work?"

A Map or a Guide

The foremost problem of the Biblical scholar, the minister, the layman is to search the Scriptures for a way through the labyrinth of modern life. It may conceivably help for someone to point out Scripture texts to us, even as it is useful for some passer-by to indicate the signs along a road. But, to reach our destination, we must have more than mere directions. A motorist's practical needs include a car that will hold together and sufficient gasoline, water, and oil. We likewise need more than signboards and guideposts in the problems of getting along in this present world. No mere system of ethics is sufficient for the present; nor has it been for any previous day. Man shall not walk by maps alone, but by inward strength and power. An adequate Gospel must contain directions for the fulfillment of our best possibilities. Also, it must carry such a dynamic as will insure that we translate these teachings into warm and throbbing life.

The advice of St. Paul is timely today: "As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith." The Gospel in simplest terms means accepting Jesus Christ as our Saviour and Leader. To approach a Christian solution to the difficulties of today's world, we must take on Jesus as pilot.

Do you notice that Paul tells us to "walk in him?" Walking is a common activity,—as common as drinking water or eating bread. According to St. John, Jesus stressed the necessity of our taking Him into every nook and corner of daily life. He claimed, "I am the bread of life." Also he declared, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up unto eternal life." At another time, Jesus asserted, "He that followeth me shall not walk in darkness but shall have the light of life." Do not all of these sayings point to Christian living as a matter of constant experience? It was said of an old patriarch, "Enoch walked with God." Here was a man who lived according to the gospel in the world of his day. While scholars may quibble and savants debate the critical and technical problems of the scriptures, the real test of the adequacy of the Gospel of our Lord is in the dealings of the market place, by the fireside, "at noonday in the bustle

of man's worktime." The message of Christ, the truth of His Gospel, is proven not in learned books nor in scholarly arguments, but in the throbbing stuff of life!

The Gospel Approach to a World in Crisis

The Gospel, in a nutshell, is the good news of Jesus Christ. As long as it is confined to the printed page, it is imprisoned. But the glorious fact about the Gospel of our Lord is that through reading these pages, men and women have caught the contagion of His matchless spirit. One glowing heart has kindled another and they have been bound together in the comradeship of Christ. The effective approach to a world in crisis is outlined in the text of our sermon:

1. Receive Christ.
2. Live constantly in Him.
3. Be rooted and builded in Him.
4. Be established in your faith.

It is reassuring to learn that students of religious education are insisting upon the need for some form of conversion experience in the Christian life. Life has its inevitable moments of far-reaching choice. "Once to every man and nation comes the moment to decide." To each of us comes the Guest-stranger, The Light of the world stands at our door and knocks. This is a moment of destiny for our own souls and for our world. For only as men receive Christ in their own hearts can the ravages of greed, hate, lust, and war be finally stricken from the living pages of human history. He stands before us. The issue is clearly drawn. "It is Christ or chaos!"

A personal introduction may be the first step in forming an acquaintance. A camping trip develops true comradeship. Living the Christian life means more than an occasional salute to the Author of our faith. It means and we are to take Him into the deep intimacy of daily experience. Some years ago I was entertained in the home of an aged lady who lived in a cottage along Puget Sound. Her days had been spent in faith and devotion to her Saviour. As she went about her home performing little, menial tasks, there was a song in her heart which often found expression on her lips. She seemed to be talking to herself. Folks called her queer. Yet she was literally walking and talking with her Master. Living daily up to the light that we receive in the Gospel as interpreted by the Spirit of truth is one half of the fact of walking with Christ. The other half is the exalting sense of intimate comradeship with our Lord all the time. This is what a singer had in mind when he declared, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life."

St. Paul says that we must be rooted and builded in Christ. What does he mean by "rooted?" He wants to remind us that the

life, nourishment, and support of a plant depend upon the soil. The seedling pushes its roots down into the earth for food and foundation. In Paul's thought, the Christian must reach out into Christ for constant sustenance of spirit, for maintenance of character. As a plant must have good earth if it is to grow into its best possibilities, so human life finds fullest unfolding with Christ. He is the native soil that gives our lives fruition. When contractors begin a skyscraper, they dig to solid rock for a foundation. Otherwise the great weight and stresses of such a large building would someday cause its downfall. A few years ago a large city church was condemned. Its foundation was not all solid rock, but was bounded by a bed of quicksand. In time, a crack ran through the bricks, part of the ceiling came down, and the steeple leaned dangerously. The only remedy was a new church on a new foundation. Of vital importance is a firm basis for character and for human society. In life, Christ is the chief corner-stone. "For other foundation can no man lay than that which is laid which is Jesus Christ." To be builded up in Him means that we have the experience of which one sings:

"On Christ the sold rock I stand,
All other ground is sinking sand."

Finally, we are to be established in our faith. Does not this mean that our trust is to be proven, that our reasons for believing are to be verified? I may believe that you are an honest man. So far, mine is an untried faith. Suppose I should give you a thousand dollars

to keep for me for a year. If, at the end of that time, you return the money with interest, my faith in you is established. We become confident in people not so much from mere statements of third parties nor because they are vouched for by bonding companies. Our faith in one another is established through the give-and-take or continued acquaintance. So is our faith in God. Our trust in him is justified in the adventure of Christian living. He becomes our proven Friend.

We Must Translate the Gospel into Humanity.

As Old Testament prophecies are not blue prints of the future, so the Gospel is no mere road map for the journey of life. The Gospel becomes adequate for our present world as we translate it into humanity. The steps whereby we do this are sketched in our text. We receive Christ as our personal Saviour, as the Leader of our lives. We live in a glorious, intimate companionship with Him. The very roots of our thinking and our living are deeply implanted in Him. He is the cornerstone upon which we build daily. We prove our faith in Him through constant experience. As we follow this formula in our lives and in our social order, the world will be filled with gratitude and thanksgiving to God.

"As therefore you have received Christ, even Jesus our Lord, live and act in vital union with Him; having the roots of your being firmly planted in Him and continually building yourselves up in Him, and always being increasingly confirmed in the faith as you were taught it, and abounding in it with thanksgiving."



OUTLINES

• CLAUDE E. SHAVER

A Wise Man's Christmas

"There came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews?" Matt. 2:1, 2.

It is a significant fact of history that recognition of the person and place of Jesus was not confined to ignorant and superstitious strata of society. "Wise men" came then, and were both interested and edified; as they have been coming in every succeeding century. While a closer contact and fuller inquiry has often changed their view point, there have been always certain abiding qualities and enduring virtues which centuries of criticism have not

changed. Wise men always have recognized:—

I. The merit in a pure and unselfish life; both as to practice and purpose. Even today, when men hesitate to endorse the metaphysical teachings of Jesus, they stand reverently, saying with the Centurian (Luke 23:47) "Certainly this was a righteous man," e. g. Napoleon, Renan, Strauss.

II. His democratic and neighborly attitudes likewise have had continued approval and respect. Socialistic and humanistic theorizers seek kindred quotations from the New Testament. Statesmen like Washington, Webster and Lincoln have supplemented their policies

with the Master's maxims. Poets like Tennyson, Wordsworth and Whittier have reset Christian gems of ethical truth in their own beautiful mosaics.

III. All of which (above) encourage thoughtful men today, as always to recognize his *authority* as coming from God; and disclose a sub-conscious regard for His unique teaching and mission, as Saviour. Not as a temporal sovereign, but as the Lord of conscience, and the "Prophet Priest and King" of life does He maintain His place among thinking men.

The Christmas Afterglow

"The shepherds returned, glorifying and praising God for all things that they had heard and seen." Luke 2:20.

"It isn't the holly; it isn't the snow; it isn't the tree, or the fire-light's glow," says a modern poet. He correctly adds—the new warmth "in the hearts of men," as the real Christmas afterglow; and every age has echoed this same idea, so long ago illustrated in the hearts of shepherds, as well as wise men.

I. It was an inner personal experience, quickening faith in God and disclosing a larger life purpose for man.

II. Thus was man's dignity emphasized and his usefulness enlarged. Life was "worth living" as it had never been sensed before.

III. There was a new note in religious joy, a new thrill in the ecstasy of Worship; witness the vast literature of Christmas music—hymns, carols, and anthems, which the world enjoys today.

IV. Especially was theirs a "glow" in personal testimony; which the shepherds, and the early churches enjoyed more fully than those of today. "Ye are my witnesses," "Go ye and teach" were the final admonitions which modern Christians have not fully appreciated.

Some Deeper Backgrounds of Christmas

"Thou shalt call his name JESUS for he shall save his people from their sins." Matt 1:21.

There is a suggestive oriental custom whereby names of children are bestowed with the hope that their etymological background and meaning will have influence over the later child life. Here, the father of the Christ of Christmas is instructed to confer a name with a deep spiritual significance and of three-fold emphasis. Three other Bible names seem to contribute to the fuller meaning of this popular, yet misunderstood, word. Three other

"leaders" add meaning to this Supreme leadership.

I. Joshua—*leader* in temporal success, thereby opening the way to spiritual contacts; the training and discipline which laid foundations for the law of righteousness. Joshua succeeded Moses as an exponent of divine law. Jesus came to fulfill this law.

II. Jeshua (I Chron. 24:11) in regular line of the *priesthood*, stands between the law and God Almighty as a mediator between the individual and his God; so Jesus "broke down the middle wall" (Eph. 2:14) He said "No man cometh unto the Father but by me . . . I am the way, the truth and the life" (John 14:6).

III. Josiah (II Kings 21:26), whose name signifies "Jehovah supports," as an honored King of Judah, stands for *authority*; which Jesus claimed as the Son of God, consciously received and discreetly exercised. Jesus gave new meanings to the old law and opened the way for the eternal Kingdom of God on earth. Thus does the new covenant find richer meanings in the old covenant and leadership; which leads, saves, and supports spiritual life.

Our Christmas Cheer Leader

"Be of good cheer, I have overcome the world." John 16:33.

Twentieth Century college sports may claim title for the word "Cheer Leader," but this claim is superficial, when the richer meaning of cheer is understood; as Jesus intended in the words of his farewell address. Our Christmas cheer is often unsatisfying because it is exercised in the shallow quest for mere pleasure, which falls far short of the "joy" which Jesus offered (John 15:11) as being "full."

I. Based upon the idea of friendly approach "Ye are my friends," (John 15:15).

II. Brings out the best within us "He knew what was in man," (John 2:25). He said to Peter "Thou art Simon . . . thou shalt be called the rock," (John 1:42 Moffatt). What a transformation!

III. Continual oversight and sympathetic guidance. The delightful fellowship has continued through the ages.

IV. Cultivating "good will among men"; not a mere striving for victory; but that richer neighborliness which is generally conceded as typical of Christian fellowship.

V. Closer and more intelligent communion with God the Father. The rapture of discovery of truth exceeding that of the old Greek Philosopher who discovered the law of specific gravity and shouted "Eureka."



STORIES TO TELL

A Town Called "Keep It"

This is a story of a young man's dream, and it was so real, he felt all creepy the next day. Howard was the son of a Missionary, and when they came to America on leave, he did not want to go back with his Father and Mother.

During Christmas week, he heard his father and mother talking about going back in the spring, and when his father left the house, he told his mother that he was going to stay with his grandmother. He saw the anxious look on his mother's face, and it made him angry, because he wanted to be where he could have a good time all the time. When his mother asked him to help his father and the others decorate the church for the Christmas services, he just sulked and went to his room.

As he fell asleep, he dreamed that his mother was kneeling in a room full of fairies, and she knew all of them and called them by name. When he heard her asking them to help her with Howard, he wanted to join in, but he couldn't talk, he just had to listen. After a time, one of the fairies came over and took him by the hand and took him away. They went over great spaces of icy fields, some dark and forbidding, others white and pearly. After a while, they came to a place where there were many fine houses, and lots of people, but when the fairy took Howard into the houses, nobody greeted them, most of them looked angry and some ordered them away. When the fairy asked about Christmas they just laughed, and when she asked them for gifts for the poor children, they looked angry and said it was just nonsense.

After they had gone into many homes, Howard tried to tell the fairy that he did not like it there, but he couldn't talk, and just had to go along. He was glad when she took him across the valley to another place where the houses were near together and small, all lighted up with white and colored lights. Everyone was smiling and happy, and those who were not wrapping up gifts were going about singing and gathering up gifts for the wrappers. He heard them sing the same songs his mother sang at home when she was happy. To his delight, he found he could join in, and when he asked to join in the fun, the fairy said, "But you don't belong here, you belong in the other place, where people want to keep what they have. In the town of *Keep It* people think giving is nonsense, and that is where you belong."

Howard's mother was glad to kiss her son good-night later when he came to tell her he was sorry, but he never told her of his visit to the town of "Keep It" with the fairy guide.

Playing The Game

"A young man to see you, Sir," said the clerk to the manager of a Company seeking help for an important position. The applicant was ushered in. "This is a life-time position, and since it will take a long period of training, we want to be sure of the right man before we hire anyone. Tell me about yourself, your home life, your training."

"I know how to work hard, Sir, because I have always had to," began the applicant. "My parents were very poor. Times were always bad, we never could have anything that we wanted, because what little money there was had to be used for food and clothing and rent. I guess my father just didn't have what it takes to put it over." The Manager listened. "There were a large family of us, no one ever cared about our troubles, and when I got big enough to get out on my own I did and although it has been tough at times, I guess I did pretty well."

"Go on," prompted the Manager. "Did you go to Sunday School?" "No, the gang I went with didn't go in for Sunday School." "Do you go to Church?" "Not much, Sir. Guess my type needs other things." "Anything else you have to tell me?" asked the Manager. "I have a number of other applicants coming in through the week. Leave your name and address at the desk as you go out."

Later another applicant was ushered in, to whom the same statements and same questions were offered. "Now tell me about yourself, young man," said the Manager.

"There's not so much to tell," began the young man. "I got the average high school training, went to work in my father's business for a time, went to night school, lived at home because it was the best place I could find for any money. My father owns a small business outside the city, we were a large family and were poor, but my mother is a good manager, and my father's one thought is the family and their needs. He doesn't have much schooling, but he's a great guy."

"Go to Sunday School and Church?" asked the Manager. "Sure, all people we deal with do, and we were taught that Church is a part of life. You'll think this is funny, Sir, but Christmas is the most important day in the year at our house, even though we're all grown up. Well, we were taught to play the game with each other as children, and my Father and Mother believe in carrying the Christmas spirit through the year."

"Anything else?" asked the Manager. "Why, I'd just like to add that I know one gets out of life what you put into it. Give a lot and you get a lot." "Very well, young man. Leave your name and address at the desk as you go

out," instructed the Manager as he opened the door.

Ted Robinson says, "Life is unfair, I guess. This is the proof—Brothers were they, reared 'neath the same roof."

Up Before The Count of Ten

Everybody likes a hero. We like to listen to "Hero" stories with plenty of fight in them. We like to read stories of boys and girls, men and women, who had a hard battle to win, some of them knocked down many times, but always up before the count pronounced them losers. These heroes are made of qualities that help them to "take it" and come back for more. Let's name a few of the things that one must have to be a hero, one who can win out against great odds. (*Give plenty of time to name all qualities that audience can supply, and speaker add those necessary.*)

There is a story of such a hero that starts off with just the right promise, provides us with an interesting outlook for plenty of trouble and hardship, and plenty of what it takes to win. We find it in the Bible, which is really a book of Hero stories. It starts off with mystery. Here it is, "For a great door and effectual is open unto me, and there are many adversaries." A great door is open before our hero, and there are plenty of things to keep him out. It looks as though our hero is going to have plenty of use for his winning qualities. He seems to say, "Thank God there is going to be a fight, and I am going to be in it."

We can read about this hero, St. Paul, in a large portion of the New Testament, and the lines we have for study today are in I Cor. 16:9. The door he speaks of is called a *chance* or *opportunity* today, and it is open to us just as it was to him. We can imagine ourselves in his place, getting ready to meet all the trouble that came along to keep him from entering that door. Then we can think of that door open to each one of us, and see just what this hero would be doing to get inside. There is not an hour in the day that does not bring to us a chance to win the count on some score or other, if we are just wise enough to see it, and are ready to win.

All of life is like St. Paul tells of it. There is always a chance to go the easy way, let others do it, and just drift along; and then there is the chance to say, "There is a chance for me; looks like plenty of trouble, and, Thank God, I like trouble and am ready for it."

Grit In Green

Once upon a time a little, white feathery thing came drifting along on the wind from somewhere, and because the wind had to slow down to get over a fence, the little feathery thing sank to the ground and rolled about.

After a time it settled down, and looked about at its new home, and because it was getting cold there was much to be done. Somehow it had to get near the ground, so it could get all ready for work as soon as moisture, warmth and light were there to help. A little boy came along to find his ball, and stepped on it, a few big leaves helped to cover it up, so it would be safe.

By and by, the sun warmed the ground, and the little white thing had disappeared, leaving just a small brown seed to carry on. It got busy and made roots into the ground, so it could get food and water to help it make leaves to send up for air. Although it was carried about on the wings of the wind for a time until it found a home, this little seed had no notion of taking things easy and wait for help. There was no, "Let somebody else do it" here.

Just about the time the other plant people were waking up, our little seed had done lots of hard work, and here we are with a fine collection of big green leaves, long sturdy roots to feed the plant, a nice, fuzzy center with a big bud in it for making a flower to gladden its heart. "What do you know about this," called Johnny to his father. "Here is a dandelion, as big as your hat. A stone crushing it on one side, a fence from the other side, a big rotted leaf hiding it from the sun, and still it is ahead of the other plants we took such good care of all winter and spring."

"Reminds me of some people," said Johnny's father. "Some get to amount to something no matter how much trouble they have, and others never accomplish anything, even with much help." They dug up the plant and threw it away to die. Some weeks later, Johnny was helping his mother, and what do you suppose, here was the Dandelion again. The roots that had remained in the ground had got busy and made some new green leaves, and it was just as happy and strong as it had been weeks before. When Johnny told his mother, she said, that reminds me of a verse in the Bible that I think every boy and girl should learn. It says, *I have set before thee an open door, and no man can shut it."*

Where in the Bible is it? In Rev. 3:8. There are some courageous people, just like the little green dandelion plant, they carry on in the face of all trouble and hardship, and they send forth flowers to gladden the world. There are others who have much help and encouragement from those who love them, yet they spend their time complaining about having no chance, and they wouldn't know it if they saw one. Let's read the whole passage, and get it fixed in our minds. God has set before us an open door to all good things in life, and no man can shut it. There may be stones and fences and rotted things to pass over or to get around before we can go through the door, but WE CAN go through.

ILLUSTRATIONS

• WILLIAM J. HART, D. D.



For One Brief Starry Night

Matt. 2:10. "When they saw the star, they rejoiced with exceeding great joy."

For one brief starry night let us forget
The clamor of the world, our loss, our fear,
And let us light the candles in our souls
This one night of the year.

Let us be shrived of self, and let us pray
Only white prayers—white selfless prayers
tonight,
Lifting clean hands up to one glorious star
That is burning with holy light.

Unfailing it has shone through all the years,
While we, God knows, have wandered
strangely far;
Now for this one brief night let us forget
All but His steadfast Star;

All but the supreme high sacrifice
Of God, the Giver, sending One to lift
The burdens from our hearts, and let us reach
Glad hands to take His gift.
—Grace Noll Crowell, in *The Christian Herald*.

Greeting To One And All

Luke 1:14. "Many shall rejoice at his birth."

May your Christmas merry be
In spite of wind and weather.
May your happy family
Spend the day together.

May the old home ring again
With merriment and laughter,
Safe shut from all the cares of men.
And all that waits hereafter.

God grant you'll turn your back upon
All wrongs that breed resentment
And make this Christmas morning one
Of loving and contentment.

And may the spirit of the day
Encourage and restore you,
And set you singing on the way
Which stretches out before you.

The gift of health for you I pray,
The gift of strength for duty.
And that high faith of Christmas Day
Which graces life with beauty.
—Edgar A. Guest.

No Other Child Has Made Such a Difference

Luke 2:30. "Mine eyes have seen thy salvation."

Always the coming of a little child means a difference: a difference to the mother, a difference to the home, and, as the child lives and grows, a difference to others in ever widening circles. But the coming of Mary's child meant a difference such as no other child has ever made.—Dr. George Jackson.

Opening Volume Two of the World's History

Matt. 2:1. "When Jesus was born in Bethlehem."

Of all who looked, that first Christmas night, on the Babe of Bethlehem, there was not one—not Herod, nor the wise men, nor the shepherds, nor Joseph, not even Mary herself—who so much as dreamed of all that he was to bring to pass. Yet it is not too much to say that, when Mary's Son was born, volume one in the world's history was closed up, volume two was opened.—From an address on *"The Difference Christ Has Made,"* by Dr. George Jackson.

Christmas in a Farm House

Acts 13:48. "They were glad."

I've attended many a Christmas party, but the nicest party I've ever gone to was a Christmas Eve gathering in a certain very primitive, faraway farm house—a farm house that was lit by the most archaic of oil lamps, that was heated by little insufficient stoves. It was a house in which a constant battle against poverty was the keynote of existence.

That farm house was set in a deep, snow-drenched valley between mountains—it was almost completely isolated. But to it, on every Christmas Eve, came farmers and their wives from every home within a radius of miles. There weren't many gifts bestowed—not many gifts to speak of! The presents that changed hands were all little home-made things such as iron-holders, and knitted mufflers, and bright nosegays of dried flowers. But each gift had been fashioned with affection—each gift had been made as a real reminder of Christ's birthday. There wasn't ever any question of out-doing anybody else in this business of simple giving, there was only a great deal of happiness displayed—and a great deal of laughter. I remember how we gathered together, with the frost outside and the mountains towering high

in the background, and how we joked together and sang old songs. And—at last—how we went into the great kitchen and sat down to a delicious supper of pork and beans and pumpkin pie, and how good it all tasted. And last of all—as we were ready to start for our various homes—I remember the prayer that the oldest member of the party offered!

Nothing about that Christmas Eve could have been measured in terms of cost. But everything could be measured in terms of generosity and beauty!—*Margaret E. Sangster.*

Persia's Seekers

Matt. 2:1-2. "There came wise men from the east to Jerusalem, saying, 'Where is he that is born King of the Jews?'"

Two few of us give thought to Persia, the nation that has outlived all other great nations, because its rulers long ago dealt kindly with God's people. And it was from Persia that the Wise Men came, seeking the King. These seekers made a long, hard and dangerous journey across the great desert; the same road that Abraham had taken to Canaan; and the one that the Hebrew exiles had marked by blood and tears. Christmastide honors the Wise Men, because they put into effect their spiritual concern.

Only that quest is real which sets one to journeying. The practical message of the Magi is "Follow your gleam!" It may lead to the Christ Himself.—*W. T. Ellis.*

Expressive Expressions

Luke 2:11. "Unto you is born this day . . . a Saviour."

When vital issues are at stake, we speak in simple terms. The bride at the altar says, "I will." It is enough. The foreman of the jury says, "Guilty" or "Not Guilty." It is enough.

The doctor at the bedside says, "The child cannot recover." It is enough.

God's words pertain to eternal values and are short words: Joy, sorrow, right, wrong, life, death. Not a syllable need be added.

God's law is expressed in a single note. It echoes in the human heart. From it springs all the harmonies of life. It is love. God is love. And Love is all and all.

Christmas is the day of life's supreme gift. "Christ is born." The Divine Babe lies in a manger.—*General Evangeline Booth in "The Gift Unspeakable" (The War Cry).*

Who Was Meant?

Luke 2:11. "Unto you is born this day in the city of David a Saviour."

A mother took her little daughter to church, on an occasion when the minister preached a

very earnest sermon against sin, trying to bring the subject home to his hearers. The little girl listened with wide-open eyes, and, suddenly turning to her mother in great distress, she whispered, "Mamma, he means us!" Unto us—to you, to me—is born a Saviour. It means us.—*The Christian Herald (London).*

Life's Poetry

Luke 2:25. "Waiting for the consolation."

We carry the palm in one hand, the willow in the other. In a church the other day we heard an organist who in his voluntary contrived to mix up the Hallelujah Chorus and the Dead March in Saul. Whatever that organist may be as a musician, he is certainly a true poet, for it is exactly thus in life—sorrowful, we still rejoice, and in the days of sunshine trouble chills us as snow in winter.—*Dr. W. W. Watkinson.*

Christmas Tree Stories

Gen. 3:6. "The tree was good."

(1) Christmas Trees in the Land of Luther.

My little Christmas tree twinkles reproachfully at me. Am I burning it before I even tell how it was born? Indeed, no. For the Christmas tree, carol-singing and Santa are perhaps the only three of all our traditional Christmas customs which are purely Christian in their origin.

It is the Land of Luther that gave us the Christmas tree. Indeed, some say it was Luther, himself. That, wishing to show his wife and children the beauty of the forest, snow-flecked and frost-jeweled, he brought home a little fir tree and decorated it with white and silver, fastening candles on it to make it shine. To this day the Christmas trees in that country are the loveliest in the world, for no toys are hung on their branches. They are all silver and white, shimmering in the light of one crowning star.

(2) Legend of St. Winfred.

But I like better the much older legend of St. Winfred, the "sole wonder" of whose great and good life was finding the first Christmas tree. During his crusade against the pagan Druids, he cut down a giant oak, their holy tree. As it fell backward, "like a tower groaning," there just behind it, unharmed by the fall of the giant god of primeval forests, stood a very young fir tree, pointing a green spire towards the stars. St. Winfred dropped his axe and spoke thus to the people:

"This little tree, a young child of the forest, shall be your holy tree tonight. It is the wood of peace, for your houses are built of fir. It is the sign of endless life, for its leaves are ever green. See how it points towards Heaven. Let this be called the tree of the Christ-child; gather about it, not in the wild woods but in

your homes; there it will shelter no deeds of blood, but loving gifts and fires of kindness.

What joy there must be in Heaven as Winfred looks down to see his "sole wonder"—brightening corners throughout the world today! Perhaps the spirit of the first Santa, radiating more happiness, is beside him!

—Beatrice Plumb in *The Christian Herald*.

Scrooge Sent a Turkey When Reclaimed

Matt. 5:16. "Let your light so shine before men, that they may see your good works."

We cannot today be satisfied with the notion of making a little provision for the poor and destitute at Christmas, and leaving them to their devices for the rest of the year . . . When Scrooge was reclaimed he sent Bob Cratchit a turkey at Christmas; but he also raised his salary in the New Year, which was a much harder and more Christian thing to do.—*F. E. Christmas in the British Weekly*.

What Would Happen If God Really Ruled

Mark 1:14. "Jesus came into Galilee, preaching the gospel of the kingdom of God."

If only the Kingdom did come what a difference it would make. For the Kingdom of God is the reign of God. It would bring an end to so many evil things. It might be worth our while to sit down with paper and pencil and note the changes that would come if God should rule. We might begin with the world around us and think of the slums, poverty, selfishness and wars that constantly threaten. If only God ruled, these would be gone. Then, perhaps, we might think of our own lives, and of the things that would be different if God ruled. Suppose that he ruled in our home, our relationships with others, our business; or, to look within, in our thoughts, our ambitions, our plans, what changes would it make? Christmas is a good time for letting the world that might be, break in on the world that is, if only in our imagination. It does bring for a moment a new spirit. If only that spirit of kindness and hope could remain!—*Dr. James Reid*.

Opportunities still exist for those willing to work instead of complaining. Not many years ago a young man and his wife were working at a new idea. He had split an electric wire to get a spark, grounding one wire with the aid of the kitchen sink. His wife poured gasoline one drop at a time into a piece of gas pipe arranged as a cylinder. An electric spark ignited the gasoline and the thing actually moved.

The young couple were Mr. and Mrs. Henry Ford and he was building his own first "gas engine," which still exists. It provided evidence

that destroyed an attempt to establish an automobile monopoly.

A little later Henry Ford's father said to him: "Henry, I understand you are building as many as 35 of your automobiles a day. Be careful, or you will flood the market. Never create an oversupply."

Since then Henry Ford has built 24,645,000 cars.

But more important than 24,000,000 cars, is the following incident:

Not long ago Henry Ford and this writer were walking down the long corridor of a New York hotel toward the elevator; at the far end of the corridor Mrs. Ford stood in the doorway of the apartment.

Mr. Ford said, not in his usual tone of voice, "I first met her 50 years ago this month, and if I had not met her, I should never have amounted to anything."

—*Arthur Brisbane*.

CHURCH AND SOCIETY

• J. J. PHELAN

Christmas Gifts

Jno. 3:16. "God loved the world so much that he gave . . ."

God gave us the Christ, and the world has made some contribution in making Christmas a festive occasion. Behold the givers! The Lutherans gave us the tinsled Christmas tree; the Catholics gave us Carols; the Dutch, Santa Claus; the Jews, Candles; the Mediaeval English gave us the Yule Log and Wassail Bowl; the pagans from the north gave us the Christmas Wreath; the Druids, the Mistletoe; the English, the Christmas Card; the French, the Hanging Stocking; the Italians, the Candy and Grab Bag; the Germans gave us Gift Exchange and Tree Decorations. Why not give yourself with your gift to the Author of civilization's greatest day?

Utopian Santa Claus

Heb. 3:5. "I will never let go of you or desert you."

And now comes "Security" as a political cure-all with its boasted "freedom from risk, harm, danger, fear, anxiety, and worry." In three European countries, they traded their liberty for a mess of State-controlled Security. Your Security and mine is largely a personal matter, something to be won and earned through merit and worthwhileness. It is not a birthright from the State. Christ assures every believer true safety and security, and you don't have to be cringing slaves to secure it.

Citizenship Credentials

Acts 22:28. "A citizen by birth."

We're told that the "American brand" of Communism is "different" than the Russian brand. Strange, when the names with addresses of all American Communists are listed in Moscow. There are 3,280,000 of them. America now has seven and one-half million *unnaturalized* persons, about one and one-half million of whom are on relief, while three and one-half million more are enjoying an *illegal* residence and *depriving* many Americans of jobs.

Comparative Christmas

Luke 2:14. "Glory to God in heaven and on earth!"

The early Christmas festival could hardly "rejoice" over this kind of phenomena: the elevation of non-Christians to positions of public trust; the exaltation of highly-wrought emotionalism above an ethical and social morality; the juggling of "war defense" treaties and covenants in armament competition; regimenting individual initiative and enterprise within a democracy and republic; magnifying minor ills and minimizing major vices and sins; the decline of personal responsibility and "conviction" of "sin;" emphasizing the exceptional as being typical of the whole; the plethora of unfulfilled pledges, promises and claims (religious and political).

Ps. 90:9. "We spend our years as a tale that is told."

In the main, youth has the same problems as its elders once had. But *three* are greatly augmented today. One is *religious*. Scientific discoveries and inventions are entering non-academic circles. Many churches ignore this fact. Another problem is *marriage*. Youth is not so sure as his elders were that romance, sentiment and love alone make for an indissoluble contract. Divorce states, alimony cases, "trial" marriages, child-less families and increased cost of living are only a few factors here. The effect of the *Industrial Revolution* upon women has also been very marked.

Eccles. 9:17. "The words of wise men are heard in quiet."

Where is Character Made? We say in the home, school and church. Others say in "anything we do seriously," or *seemingly* so. Still others insist that character is made through everyday work as in shop, factory, store, job. An authority states: "It is made by those who *make* a nation's songs, its sports, its style of clothes, its cars. They who popularize humorous talk, make national heroes of prize fighters, home-breakers. They who control our *leisure time* in movies, dance halls, places "to go and see." But why omit newspaper headlines, street

talk, club talk and "popular" forms of indecency?

Prov. 25:12. "As an earring of gold, so is a wise reprover upon an obedient ear."

"Not in the Curricula." A school head writes that the following courses are not given in his school: Lipsticks and rouge, 101; bobbed hair and permanent wave, 102; cocktail parties, 103; wriggly dances, 104; knee-length skirts, 105; one-piece bathing suits, 106; sex discussions, 107; night club life, 108; and the ethics of "jazz," 109. He continues: "Until then, we had better cease 'knocking' the schools. We have troubles enough. 'Knock' the stylists, the "smart" set, its boosters, promoters and patrons. We do not prey upon weak, gullible humanity."

Matt. 23:27. "Which indeed appear beautiful outward, but . . ."

It really requires money to be "beautiful." Our American women should know, they spend \$1,500,000 each day for the art. Over 20 million women spend over 560 millions a year on what? O, upon facials, hair waves, washes, shampoos, cosmetics and other artificial beauty aids. Who would begrudge spending \$28 a year each, if one can but attain beauty? God too has a Beauty Parlor and His handiwork is the "King's Daughter who is all-glorious within."

John 8:26. "I speak to the world those things which I have heard of Him."

It has been said that the "successful minister must be a miniature zoo. He must have the *strength* of a horse, the *hide* of an elephant, the *eyes* of a hawk, the *wisdom* of the serpent and the *gentleness* of a dove." We must leave to the imagination, the rest of the things he must have, or more often *not have*. The modern minister has been pretty well trimmed down from the prophetic type of the 8th century, and, if much more—his message will soon be as *lean* as the new city Telephone Directory. Pray for both Minister and Message.

Matt. 21:46. "... they took him for a prophet."

We used to hear it said that a "candidate" for the pulpit in a city church is likely to be acceptable, provided he is "safe, sane and conservative," at least, in the thought of the Pulpit Committee. TODAY, we stress such questions: "Is he young, a good-looker, a money-raiser, 'single'?" Yes, a Kiwanian, a Rotarian, a Lion—a real 'hum-dinger'?" Of course, he must have spiritual qualifications too, such as integrity, life in God and ability to "save sinners." At the pace we are going, how interesting to step in after 50 years and see "our new modern and up-to-date minister."

I Peter 4:15. "A busybody in other men's matters."

Are you classified as a "conservative" or a "liberal" yet? There are "busybodies" in religion as in politics and education. The only cure for this dangerous and deadly disease is to remind the curious that you are "tripartite," one part being conservative, one part liberal and a third part neutral. That the larger part is *very conservative*, not unlike the questioner, and all others who desire to live "peaceably" in this world. 'Nuff sed.

I John 3:14. "We know that we have passed from death unto life."

The Greeks could find no words of greater wisdom to inscribe on the Temple of Delphi than "Know Thyself." We really know *less* of ourselves than we know of our neighbors, competitors, friends, acquaintances, relatives or enemies. Try it out some time. "Wad some power the giftie gie us to see oursel's as *others* see us."



PRAYER MEETINGS

• SHIRLEY SWETNAM STILL

I. The Battle with Sin

Song, "Sound the Battle-Cry."
Scripture, "The Battle-Ground," Gen. 4:6-7.
Talk (based on Scripture above), "The Battle-ground is your heart and mine."

1. Sin "*coucheth at the door*" of every heart.
 - a. This proves that the heart is a battle-ground.
 - b. It implies that sin is an enemy.
 - c. It implies that sin is near.
 - d. It implies that sin is ready to make a sudden attack.

2. "Unto thee shall be his desire."

- a. Sin wants possession of your heart.
- b. Sin will rule if he can.

3. "Rule thou over it."

- a. This indicates that victory against sin is possible.
- b. It indicates that victory over sin is commanded.

Conclusion: Christ will help us to rule over sin.

Song, "The Banner of the Cross."
Song, "Who Could It Be But Jesus?"
Scripture, "The Way Out of Sin," Matt. 4:1-11; Matt. 27:33-38.

Prayer—of confession and repentance.

Talk, "How to Be Forgiven of Sin."
Song, "Jesus Paid It All."
Scripture, "Armor against Sin," Eph. 6:10-18.

Song, "Stand Up, Stand Up for Jesus."
Prayer that we may go bravely forward in the battle against sin.

Scripture, "The Final Victory over Sin," Rev. 15:1-4.

Talk: "The Rewards of Victory."

1. To eat of the tree of life, Rev. 2:7.
2. Not to be hurt of the second death, Rev. 2:11.
3. The new name, Rev. 2:17.
4. Authority over the nations, Rev. 2:26.
5. Name in book. Acknowledgment by God. White garments. Rev. 3:5.

6. He shall become a pillar in the temple, Rev. 3:12.

7. He shall sit down with me on the throne, Rev. 3:12.

Song, "Onward, Christian Soldiers."
Benediction.

II. Union with Christ

Songs, "More Love to Thee, O Christ," "More Like the Master," "Draw Me Nearer," "The Touch of His Hand on Mine," "Close to Thee," "I Am the Vine, Ye Are the Branches," "Rock of Ages."

Scripture, II Cor. 5:17.

Talk, "Union with Christ," based on John 15:1-8.

I. Christians have union with Christ—

1. We are part of His body.
2. We are the testimony of His power.
3. We are His means of bearing fruit.

II. How we maintain union with Christ—

- a. Just as a branch maintains union with the vine,
 - (1) By drawing help from it.
 - (2) By wearing its name.
 - (3) By doing its work.
 - (4) By bearing its fruit.
- b. Just as a branch must have food, air, work to do, a Christian must
 - (1) Read (for spiritual food).
 - (2) Pray (to breathe heavenly air).
 - (3) Work for Christ.

III. Union with Christ may be destroyed by—

1. Failing to lead the Christian life.
 2. Failing to draw help from Him.
 3. Failing to work (bear fruit) for Him.
- "If any man abide not in me, he is cast forth as a branch and is withered." We don't have to do something dreadful to break union with Christ. We only need to fail to do something good.

Prayer—

- a. For union with Christ.
- b. For strength.
- c. That we may bear fruit for Him.

III. Joys of Anticipation

Songs, "Press On," "Move Forward," "I Know Whom I Have Believed," "When We All Get to Heaven," "Face to Face," "Sweet Hour of Prayer."

Talks: 1. Anticipation is one of our great life-motivators: a. We work because we anticipate payment; b. We pay out money because we anticipate value received; c. We study because we want knowledge or training.

2. Anticipation is a large factor in life's joys: a. Christmas; b. Travel; c. Wealth.

3. Anticipation has a large place in religion: a. We long for clear consciences; b. We seek the joy of fellowship with God; c. We anticipate eternal life.

4. The joys of anticipation: a. Keep us facing life with courage; b. Add to our joys in living; c. Speed us heavenward.

IV. The Christmas Call

Decorations for Christmas.

Begin the meeting with a group of songs by child carolers: "Away in a Manger," "There's a Song in the Air," "O Little Town of Bethlehem."

Scripture, Luke 2:8-14.

Enter person in Japanese costume: Christian Friends, share with us in Japan your Christian Christmas. We know little of your tidings of great joy, and if they are for all people, surely they are for us too. We call to you for the good news.

Song by young people's choir, "The First Noel."

Enter Hindu: If the message was sent to the poor shepherds, surely the poor of India may hope to have it too. Our rich and our poor are alike ignorant of what your message has meant to the world. Is there not salvation for us? Do you not have a message for us? Will you help us to know your Christmas joy?

Choir and audience, "O Come, All Ye Faithful."

Chinese: You speak of the faithful, and I, who know little of faithfulness, yet dare to believe that if I knew your Master, I could be faithful to Him too. No other joy is like the Christmas and Easter joy of Christians. We who struggle in China without light long unspeakably for the joy that shines upon your faces tonight. Will you divide it with us? Will you give us the Christmas song? Have you glad tidings for us?

Special song by two people or two groups of people, one singing the questions, and the other taking the answers: "Watchman, Tell Us of the Night."

African: The night in Africa is very long. Year after year we long for the help that only Christ can give. Here and there are small groups of people favored by missionaries, who know and sing the Christmas songs, and who

stir us with brief glimpses of joys of which we know nothing. Hundreds of us die every day without knowing the secret of your happiness. We hear that that secret is contained in your Christmas news. Our Christmas call comes to you to share the Christmas news with us.

Song or reading, "Everywhere, Everywhere Christmas Tonight," by Phillips Brooks.

Esquimo: Christmas is everywhere, but not everywhere is the spirit of Christmas. We of the far northland long too, as do other lands, to sing the Christmas songs. We see the Christmas lights, but even when missionaries go to the lands of heat, the northland is left to the glare of the northern lights, which cannot take the place of the light of the star of Bethlehem. My people need salvation. They need Christmas in the far northland. Oh, share with us! Heed our call for its grows out of a great need.

Alto solo: "Once in Royal David's City."

South American: Legend and tale from here and there bear too large a place in the life of our land. Too little do we know of the truth, who follow will-o'-the-wisps and wonder if there be joy in this world. We need the Christ of Bethlehem. Will you answer our cry? Will you heed our call at the glad Christmas season?

Song, "It Came Upon the Midnight Clear."

Pastor: How great change in the lives of men may be made by the knowledge of the coming of the Master! How bright are our faces tonight, who sing anew the old songs. We love them because they are true and our hearts are uplifted as the truth in them is born anew in our hearts. Our very souls join in the Christmas prayer, "Oh Holy Child of Bethlehem, descend to us, we pray; cast out our sin and enter in; be born in us today. We hear the Christmas angels the great glad tidings tell. Oh, come to us, abide in us, our King, Immanuel."

In this realization of our riches, we see again the vision of the poverty of that part of the world which cannot share our joy tonight. Our hearts have bled for the friends who have told of the darkness of those lands where the Christmas star has never shone. (Continue by making a missionary appeal and by taking a missionary offering.)

Song, "Joy to the World."

Prayer for the lands of darkness.

Closing Scripture, Isaiah 9:2.

Benediction.

V. The Missionary Church

(To be conducted by the women's missionary society.)

Song, "I Love Thy Kingdom, Lord."

Scripture, Matt. 26:18-20; Matt. 28:18-20.

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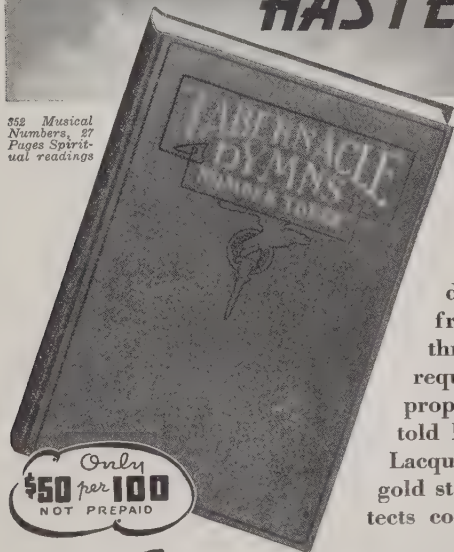
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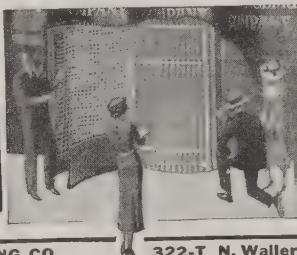
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A hymn to be read aloud by all in concert,
"O Zion, Haste."

Talk, "Why the Church Should Be Missionary."

Scripture, Mark 16:15-16.

Song, "Wonderful Words of Life."

Round-table: Give your ideal of a missionary congregation—only one phase to be mentioned by any one person and each talk limited to one minute.

Talk, "How a church should treat a visiting missionary."

Roll-call, How we may become more missionary—to be answered by one sentence from each person who will respond.

Missionary offering.

Song, "Will There Be Any Stars in My Crown?"

Benediction.

Closing Scripture, Matt. 7:24-28.

Recessional, "Send the Light."

BOOK REVIEWS

• I. J. SWANSON, D. D.

THE GREAT GALILEAN RETURNS

By Henry Kendall Booth. Scribners. 218 pp. \$2.00.

The author is the successful pastor of a strong Congregational church in Long Beach, California. He is the author of a number of noteworthy books, "The Background of the Bible," "The Bridge Between the Testaments," "The World of Jesus," etc. In this volume, he describes the re-discovery of the social gospel of Jesus and its living message for today. He does not belittle the gospel of individual salvation, but he places new emphasis on the gospel of the Kingdom,—the master teaching of Jesus, with its threefold gospel of social ideals, His master passion, and His supreme faith. The Kingdom of God, Dr. Booth affirms, was to Jesus the great ideal which lay on the horizons of the future as the goal of human living. . . . The Kingdom was also Jesus' supreme faith . . . This is the real gospel which Jesus left us as his legacy, bidding us to pray and work for the transforming of human society into a kingdom of God on earth. Dr. Booth characterizes Christendom as "un-Christianized," because of its "tragedy of waste, its commercialism, and its spirit of 'Laissez Faire.'" He states what the present-day program of the Kingdom should be, equality, cooperation, service, and goodwill. This is a scholarly book; it digs deep into the history of the Church, seeking (and finding) the Galilean and the Mediterranean Gospel; the Kingdom Gospel and its Mediaeval Eclipse; the Kingdom Gospel and its Modern Oblivion, the Rediscovery of the Lost Gospel of the Kingdom, and the Gospel Renaissance and the New Reformation. This is an able book. The author's spirit is aflame for the Social Gospel. He does not over-emphasize it; but many of his readers will wish, we imagine, that he had given equal emphasis to the gospel of the redemption of the individual.

PAUL BEFORE CAESAR

By Irving G. Roddy, formerly Member of the New York Bar, but now a pastor of the First Baptist Church of Pocatello, Idaho. Judson Press. 148 pp. \$1.00.

The author breaks new ground in his detailed description of Paul's trials. He brings to light many new facts relating to them, and new aspects of Roman jurisprudence as it affected Paul and the other first century Christians tried before Roman courts of justice. This book is an enlightening contribution to Christian literature; and adds to our understanding of the mental and religious greatness of Paul. Mr. Roddy pictures the various trials of Paul, especially the one before Nero. It reads as if narrated by an eye-witness, so vividly it is described. Using his historical imagination, he gives also a graphic and touching description of Paul's execution.

THE NEW TESTAMENT AS IT STANDS

By H. Kerr, D. D., author of "An Introduction to the Study of the Books of the New Testament," etc. Revell. 160 pp. \$1.25.

Dr. Kerr was once the Prof. of N. T. Interpretation in San Francisco Theological Seminary. He knows both the critical and exegetical literature of the N. T. He has the gift of making clear the technical studies of the N. T., by specialists, in a manner that throws light upon their meaning and inspires one to embody them in life. Dr. Kerr does not like, for popular use at least, the kind of books which he calls "vivisectional," which may add to one's literary knowledge of the N. T. but leaves it "dead" spiritually. He quotes on this point Bishop Gore's advice in his "New Commentary on Holy Scripture," namely, "Finally, we would say the Bible has been given you, in the providence of God, as it stands." Dr. Kerr places the N. T. books in the first century, and affirms that they came out of the life of the early church; and deal, now as then, with Christian living. Reading the N. T. books from that viewpoint, will give the average reader a new conception of their meaning and value for everyday living. An excellent manual of the New Testament, especially for the average layman.

THE LIVING BIBLE

By William Clayton Bower, Prof. of Religious Education, University of Chicago, and author of "Religion and the Good Life, etc. Harpers. 229 pp. \$2.00.

This book deals with the problem how the Bible may be made to function effectively in the life of today. Dr. Bower is a liberal, and is speaking here for liberals. He cites the changed viewpoints of many readers of the Bible today. They do not regard it as inspired and regulative of the faith and order of the Church. They reject the claim that every passage of Scripture is of equal validity and authority with every other passage. Expository preaching, he alleges, ignores criticism—the implication being that ignoring the Higher criticism makes such preaching defective as to interpretation of Scripture. He affirms that the Bible is read less and less by educated religious persons. However, he believes in the supreme value of the Bible for shaping character and building up the religious life. He raises the question, Has the Bible a place in the modern world? He answers this affirmatively and constructively. He says: "It is the thesis of the present discussion that the Bible will again become real, vital, and effective, only when it is reinstated in the going experience of the continuing religious community out of whose earlier experience it had its rise. In the Bible, the modern religious person and the modern religious community possess a priceless heritage of racial experience that throws an illuminating light upon the current quest of the human spirit for those funda-

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SEE THESE BANNERS GO, THE STORY OF THE PROTESTANT CHURCHES IN AMERICA

By Frank S. Mead, author of "The March of Eleven Men." Bobbs-Merrill Co., Indianapolis. 273 pp. \$2.00.

The chapters of this book were published first serially in "Christian Herald," and aroused much interest, even enthusiasm, among its readers. It is a stirring and illuminating account of nine Protestant denominations—Protestant Episcopalians, Reformed, Congregationalists, Lutherans, Presbyterians, Baptists, Friends (Quakers), Methodists, and Disciples of Christ. The present reviewer testifies to the accuracy, fairness and sound interpretation of the history, genius, and accomplishments of his own denomination, and therefore he infers that the other eight have received similar treatment—fair, accurate and illuminating. The author informs us that "in the interest of historical accuracy each section has been read and criticized by an authentic historian." A great record for each denomination! This is the sort of church history that will be read and enjoyed.

CHRISTIANITY IN AMERICA, A CRISIS

By E. G. Homrighausen, Th.D., D.D., Lecturer on Church History, Butler University, and pastor of the Carrollton Ave. Church, Evangelical and Reformed, in Indianapolis, Ind. Abingdon. 227 pp. \$2.00.

The author was a delegate to the Pan-Presbyterian Alliance meeting at its international convention in Belfast, Ireland, 1933. He has lectured at the University of Geneva, Switzerland. He is well known also for his translation, together with others, of three volumes of Karl Barth and Eduard Thurneysen, into English. This book is written as "a protest to the Churches in America against their feverish concern with human effects, and a plea that they concern themselves with divine causes lest they ground themselves in the shallows of confusion." By which he means that our world's present religious and social debacle is nothing more than the shadow of the Church's apostasy and its false thinking. The churches have lost their vigorous and uncompromising obedience to the God and Father of Jesus Christ, and Him alone! To lose this is fatal. It is a tragedy that such an able and devoted minister like Homrighausen should misunderstand equally devoted American ministers. The author discusses the crisis in theology, especially the "the Chicago type," described by an European exchange student in Chicago as "inclined to Humanism and Socialism, and the gospel is largely identified with naturalism, and is a loose program of social betterment, a technique for spiritual development, a human 'value' of the highest kind." He follows this with criticism of sterile intellectualism, Christianity as the Church's apostasy, and considers what is sound theological thought. In the second part of his book he discusses Christian preaching. The newer Bible, Recovering the Church, who is Jesus Christ? and The Christian message. Homrighausen is steeped in Barthianism. It is a great message; it deserves study; but it is mistaken in charging that our American theology denies that Jesus is a Redeemer but only an ethical teacher. And yet, the present reviewer has an uneasy feeling that there may be ground for such charges. What do you think, fellow-ministers, about these charges?

THE RETURN TO RELIGION

By Henry C. Link, Ph.D., Director of the Psychological Service Center, New York City. Macmillan. 181 pp. \$1.75.

William Lyon Phelps characterizes this book as "the finest on practical psychology I have ever read. Every American ought to read it." It merits this high praise. Its chief interest and value for ministers is Dr. Link's "return to religion," both in his personal experience, in his return to the teaching of Jesus, after "long neglect"; and the fine results in the application of Jesus' teachings in his psychological practice. He had turned away from his sardonic religious convictions and from church attendance. His return to religion, unlooked for by himself, was due to the results he secured for his patients (thousands of them) by their acceptance of New Testament teaching, attendance at church, and follow-

ing the Jesus' way. These results turned Dr. Link to religion once again. He confesses that preaching bores him more or less, but—whose fault is that? He presses upon the conscience of a patient that "Faith without works is dead." A fascinating and most helpful book. Contents: My return to religion; I go to church; The achievement of happiness; Fools of reason; Wine at weddings (on playing bridge, dancing, the successful business man, to a student waiter, on converting good books, religious conflicts, character and personality); Children are made; Love and marriage; Social planning; The vice of education; and The abundant life.

PSYCHOLOGY AND THE PROMETHEAN WILL

By William H. Sheldon, Ph.D., M.D. Harpers. 265 pp. \$2.50.

The sub-title is, A constructive study of the acute common problem of education, medicine and religion. The title of this book is taken from Greek mythology. Titan Iapetus wedded Clymene. They became the parents of four immortal sons—Atlas, Menetius, Prometheus (Forethought) and Epimetheus (Afterthought). The author takes the last two as types of individuals that dominate in self and society. He adds a third classification, the Waster; and thus completes a trinity of types. He illustrates from common observation and experience how these types appear in life—the Waster, the Promethean (creative) and the Epimethean (conservative) Will. He traces this Promethean conflict as he finds it at work "in the attitude toward property, toward law and order, toward sex relations, and toward art. These he terms the five panels of consciousness." He affirms that the human mind of today has lost itself in an uninspired gathering of facts and materials. What is needed is the artistic and emotional reinforcement of the orientation in time—namely religion. His method of treatment is interesting; it reveals the spiritual as the point, the truth and the life. Character and happiness, he says, are acquired by means of conflict-situations rather than by escape from them. This book is to be followed shortly by another one which is to present evidence on which the conclusions of the present volume is based.

MISSIONS TOMORROW

By Kenneth Scott Latourette, Prof. of Missions and Oriental History, Yale University. Harpers. 220 pp. \$2.00.

Missions have been under the fire of criticism for several years, as we all know, but they are still functioning and are still needed. This book will reassure all friends of missions, and especially the younger ministers, that they have an abiding value. Prof. Latourette presents in this book a fresh study and a competent evaluation of missions. He outlines the course of foreign missions for the last hundred years. He admits their blunders and partial failures, but on the other hand he points out their great and memorable successes; makes an analysis of the factors and problems of missions today; and offers sound suggestions for a progressive program suited to each type of mission; and discusses changed methods of service for their immediate future. This book ought to be on the study table of every minister.

20 YEARS WITH BILLY SUNDAY

By Homer Rodeheaver. Cokesbury. 149 pp. \$1.00.

Mr. Rodeheaver was for twenty years Billy Sunday's lesser of song. He gives in this book an intimate story of the real Billy Sunday—his foibles, his personality, sermons, prayer-life, illustrations and epigrams; his tabernacle music, athletic interests, his methods of publicity, finances, organization, delegations and his closing days. Close as Rodeheaver was to Sunday, he has nothing but abiding faith in, admiration for, and deep devotion to, Sunday, as a man and an evangelist. He tells us that Sunday had preached to more than a hundred million men and women in the aggregate, and had led more than a million persons to Christ; but, he adds, that while Sunday was the greatest evangelist of his generation, he was greater as a man. This book tells Sunday's multitude of friends and a great public who never saw Sunday, just what they would all like to know about this great evangelist. It is a thrilling book.

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By Richard Ellsworth Day, Author of "The Shadow of the Broad Road," a biography of Spurgeon. Judson Press, Philadelphia. 333 pp. \$2.00.

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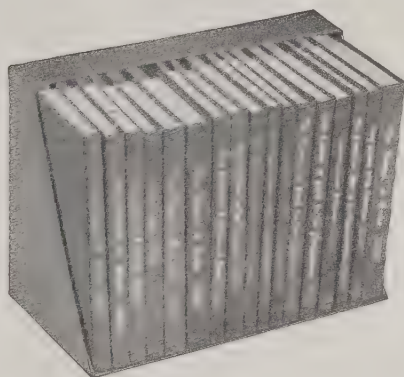
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VICTORIOUS LIVING

By E. Stanley Jones, Author of "The Christ of the Indian Road," "Christ's Alternative to Communism," etc. Abingdon. 380 pp. \$2.00.

This is a devotional book for daily reading and meditation and prayer. It could be used profitably, also, for study and discussion by young people's societies. As this book goes out to the Christian public, the author sends it with prayer that among them may be many who will find through these pages a clear path from confused and baffled and defeated human living to living that is certain, adequate and victorious. While the author deals mainly with the inner life of the individual, he has also an inspiring social message.

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By James H. Snowden, formerly Professor of Systematic Theology in the Western Theological Seminary and editor of the "Presbyterian Banner." Author of "The Making and Meanings of the New Testament," etc. Macmillan. 374 pp. \$1.35.

This is the sixteenth volume in this valuable series. Dr. Snowden gives over four pages on teaching the lesson; presents the salient points in striking outline, and makes them vivid by good illustrations; sketches briefly the historical and geographical background; and applies the teaching to personal and present-day problems. The treatment of each lesson is adapted to young people as well as adults; it is especially interesting and practical.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1937

By Wilbur M. Smith, D. D. W. A. Wilde Co., Boston. 400 pp. \$2.00. The Sixty-Third Volume.

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TARBELL'S TEACHERS' GUIDE TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS FOR 1937

By Martha Tarbell, Ph. D., Litt. D. Thirty-Second Annual Volume. Revell. 432 pp. \$2.00, postpaid.

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BIBLE IN TIME OF CONFUSION

(Continued from page 545)

that the world war not only put to death its soldiers, but crucified humanity's prophets and seers. It thus not only entangled its own generation, but silenced in death the genius which might have led it into the higher wisdom which our postwar world finds so difficult to achieve. War will never stop until it is looked upon for what it is. It will end only when the conscience and the intelligence of the world rise in righteous protest against its affront to human personality and its blindness to the values that dwell, not in triumphant arms, but in victorious spirits.

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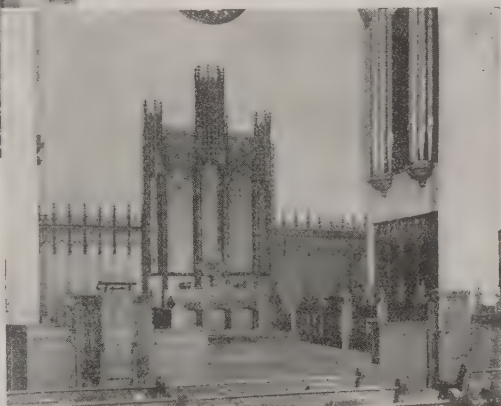
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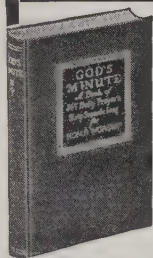
Some men live for fame—a fleeting mirage which glistens in the distance, but fades into the hard light of the commonplace once we approach it. The true honor comes not in being elected to an office or having one's name in the social register. The real satisfaction comes in worthily filling a position of honor and in being the kind of person who can "walk with kings—nor lose the common touch." The average citizen today needs to rediscover his Bible, in order to rediscover a worthy motive for living. The trivialities which many of his fellowmen pursue are so clearly revealed as false in the pages of God's Word, that, if he would turn again to the book out of which his father before him drew inspiration for high and noble living, many of the obsessions which plague his soul would disappear, and there would rise before him, out of the mists and fog of a surrounding uncertainty, the clear outline of a pattern of life described in the Bible and made living and luminous in Him who walked the paths of our common life in the long ago, and said, "I am the way, the truth, and the life."

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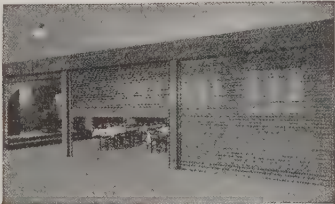
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personality; when squalor and unsanitation make hazardous physical existence for multitudes of slum dwellers; when loneliness settles like the night upon the souls of undernourished and underprivileged youth caught in the backland of the open country—when these conditions confront us, they indict us, and we may well pause here in America to contemplate how far we are from the goal of the good life which Jesus made so clear in the Sermon on the Mount.

There can be no social security that is not grounded in righteousness; and no political strategy which violates the laws of honesty and social well-being can long maintain its hold upon the popular mind. What American public life today needs is an unabashed return to the English Bible as the source of authority and the revelation of the laws by which nations grow great or fade into historic insignificance. In our modern confusion we need to ask again, "What doth the Lord require?" and to declare, "Teach me thy way, O Lord."

"Thy testimonies are wonderful: therefore doth my soul keep them"

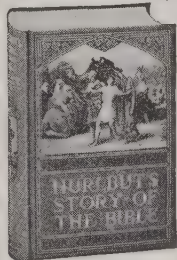
In the United States we recently celebrated the four hundredth anniversary of the printing of the English Bible. We must beware lest we extol the Bible, but do not use it; lest we praise it, but do not practice it. The Bible upon the mythical center table of the home will never save the nation; but the Bible as the daily spiritual sustenance of the family and the individual will undergird us with righteousness and peace and power.

In recent times we have tended to drift away from the Bible as the source of our sermonic material. But the fact remains that expository preaching never loses its charm, and Sunday after Sunday people rejoice in hearing the Word of God and not merely the opinions of parsons about contemporary happenings. There will come returning power to many an American pulpit when the preacher begins again to saturate his utterances with the Word of God, and buttress his arguments with the authority of the Scriptures.

What we want to put into the mind of America we must put into the mind of her children and youth. The Bible deserves an honored place on the platform of our schools and in the curriculum of every institution which is dedicated to the building of Christian character. Secularized education produces secularism in social action. There is a road here that is open to us if we have the courage and determination to enter into it with the spirit of tolerance, but also with a conscience that is unafraid.

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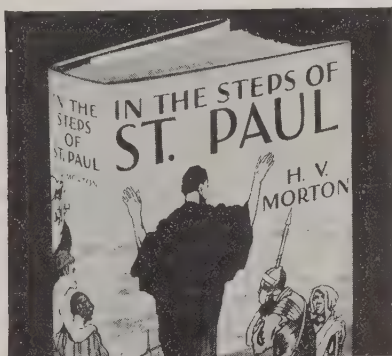
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foundation for eternal things, and opens a gate into a power house which will strengthen for the daily struggle. There is a majesty and a beauty about the stately words of the Bible which remind men that God is speaking. Well may we pause to hear in the deep places of our souls his eternal accents.

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"And his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

(The American Bible Society invites letters from Ministers, Missionaries, and Church members. Copies of Dr. Kern's full address may be had from The American Bible Society, Astor Place, N. Y. Inclose 5c in postage.)

Christmas in Song and Story

(Continued from page 542)

Little time remained for a backward glance. The Cross and the Empty Tomb were the symbols of the new life. But after the Church was firmly established, one of the Popes of the fourth century fixed on December 25 as the date of Jesus' birth. A sacred service was always held at midnight in the dimly lighted Cathedral, while the priestly chorus chanted joyous songs of praise.

CHOIR:

"In Dulci Jubilo." German Carol.

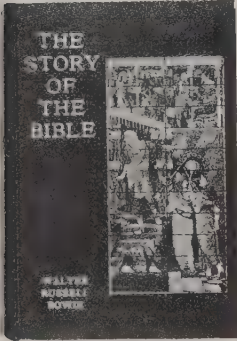
MINISTER:

For the first few centuries, Christmas remained within the Church. At Christmas alone three masses were sung—one at midnight, one at dawn and one by day. But after the eighth century, when Church and State became one, lights began to twinkle on



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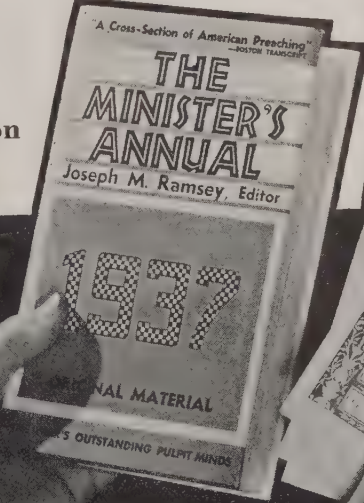
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Tradition could not be held bound in Europe. Christmas crossed the Channel and gathered to itself a lighter and a merrier atmosphere about the great hearths of English castles. An enormous dinner became the central feature of the day; games of skill and chance grew popular, and the day became a riot of enjoyment. But ever and again the Minstrels would remind the frolicking people of the true cause for the merry heart.

CHOIR:

"God Rest You Merry Gentlemen."

English Carol.

"Bring a Torch." *French Carol.*

MINISTER:

Nor were the Reformation Churches slow to observe this great day of the Church Year. With only the exception of the strict Puritans, Christmas shone brightly through the Protestant Church. Indeed the great power behind the German Reformation is credited with the familiar "Cradle Hymn" of the infant Jesus.

CHOIR:

"Away in a Manger."

MINISTER:

Rebelling against the paganism which had crept into the sacred day, the stern Puritans penalized all who dared observe it. For sixty-six years not even a church service was held on Christmas in Massachusetts. The first one held was under armed guard. Legally, there could be no Christmas in Massachusetts until 1856.

But in the jovial hearts of the Dutch New Yorkers the warm spirit of Christmas found royal reception. The American Colonists have kept their Christmas with the exception of the Puritan interludes to this day.

CHOIR:

"Break Forth, O Beauteous Heavenly Light." *Bach.*

MINISTER:

Between the adjoining republics of Argentina and Chile the boundary question had been a long and bitter dispute. Friction stiffened into enmity, and enmity was fast hastening the



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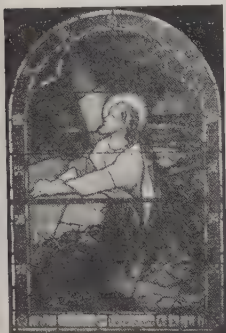
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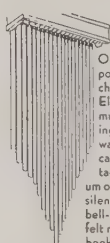


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two nations into bloodshed. Then, in 1900, a saintly bishop of Argentina, one sun-bathed Christmas morning, preached its story of brotherly love between men and between nations. Far and wide he preached with the zeal of a prophet until his countrymen were roused to action. Across the border a Chilean bishop took up the evangel, and, in turn, toured the land, beseeching peace and reconciliation. Miraculous was the change wrought in public sentiment. The two governments were forced into action by their peoples, plans for mobilization and fierce conflict to be pressed to the death were replaced by thoughts and schemes for a lasting peace, and the glorious conclusion was an unconditional treaty of arbitration. With what result?

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covered. Martial music and the thunder of guns proclaimed the inauguration of the Law of Peace. The statue was unveiled in profound silence, and as the sun went down the old day died, and the two peoples knelt in prayer together for the peace of the world. An inscription on the pedestal reads: 'Sooner shall these mountains crumble to dust than Argentines and Chileans break the peace, which at the feet of Christ the Redeemer they have sworn to maintain.'

"The Bishop of Ancud, Mosenor Jara, was truly prophetic when he uttered the noble words at the unveiling of the Statue: 'Not only to Argentine and Chile do we dedicate this monument, but to the world, that from this it may learn its lesson of universal peace.'"

CHOIR:

"Now Let Every Tongue Adore Thee."

—Bach.

MINISTER:

Wherever one repenting soul
Prays in its agonies of pain,
By God's sweet grace to be made whole—
There Christ is born again.

Wherever bond of ancient thrall
A strong soul bursts its shackling
chain,
And upward strains to meet the Call—
There Christ is born again.

Wherever vision of the light
Disturbs the souls of men,
Night trails away its shadowy flight—
And Christ is born again.

Wherever a soul in travail turns,
And climbs the barriers that constrain,
With steady cheer Hope's sweet lamp
burns—
And Christ is born again.

Where one foul thing is purged away,
And life delivered of one strain,
Love rims with gold the coming day—
And Christ is born again.

CONGREGATION:

"O Come All Ye Faithful."

The Expositor with The Minister's Annual should be included in your budget for necessary tools. These publications will do much to keep up your courage, inspiration, and preaching standard.

The EXPOSITOR AND HOMILETIC REVIEW

The Annual Index, Volume XXXVIII

January 1936 through December 1936

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